

# THE CALCUTTA JOURNAL,

OF

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### SUMMARY OF NEWS.

—509—

#### Politics of Europe.

There were no Arrivals or Departures mentioned in the Shipping Report of yesterday, nor did the Dawks bring any Gazettes from Madras or Bombay, but the contents of our Paper will be found as full and varied as usual.

We have included in our present Number, a very long and highly interesting Article from the *QUARTERLY REVIEW*, under the head of "Discoveries in Asia," being a Review or rather an Abstract of an Historical Account of Discoveries and Travels in Asia, from the earliest period to the present time. This Article being as entertaining as it is instructive, could not fail to be acceptable to our Readers, even although it had referred to any other quarter of the globe; but as referring to countries immediately near and around us, it must possess a peculiar interest to British Indians, and have especial claims on their attention.

It has been objected to the Reviewing System in general, that it has a tendency to create mental indolence, as it saves the world the trouble of thinking for themselves. We are however inclined to regard it as highly useful on many accounts. It seems to be carrying the division of labour a step farther in Literature. Very few individuals could have had access to all the materials from which the Work in question has been compiled; and fewer still perhaps would have bestowed the time and labour upon them necessary to extract and digest the information they contain; but by the Compiler's labours, all this information is rendered easily available to the reading Public. The Reviewer again culls from the Work those parts that appear most important, whereby the most interesting facts are at last concentrated into a small compass, as, in a focus, to attract the attention of all.

It is true that from the influence which Reviews have on the public mind, a work offered to the world does not depend for its immediate success so entirely on its own merits, and on the impartial decision of the Public as on the judgement and favor of the few individuals who have thus erected themselves into a kind of Literary Aristocracy, and lording it over the Republic of Letters pronounce dictatorially whether a production should be approved or condemned. The great number, however, of Reviews, Magazines, &c. that exist, actuated by different principles and having no common interest to support, correct any evil that might arise from this source, and must go far to give to every production the portion of favor really due to its merits.

The Public have thus the advantage of the opinions of one or more Critics, men generally speaking better qualified than themselves to judge, and able to bestow more time and consideration on the subject. The undue bias of one Reviewer being corrected by the opposition of another, the merits of the Work itself are referred to the impartial decision of the Public at last; and the most important information it contains is at the same time rapidly circulated to a much wider extent for the benefit of many, to whom but for Reviews, it would have never reached. In the perusal of the article alluded to our Readers will be convinced of the great impetus given to the spread of useful knowledge by abstracts and abridgements of voluminous and rare works.

It gives us considerable satisfaction to observe that the regions of the Himalayah continue to be an object of curiosity among the learned in Europe. The Travels of Mr. Moorcroft in that quarter are mentioned, as well as those of Mr. Gerard;

and we feel a pleasure in the reflection that our Himalayah Correspondents, who have favoured us with so many valuable Communications, will find their labours fully appreciated at home.

Among various short paragraphs from the English Papers, we also publish an article on Mr. Scarlett's Bill for altering the Poor Laws, the debate on which in the House of Commons was given in the Paper of yesterday.

The unknown Author of the celebrated Novels and Romances that have of late years astonished and delighted the literary world, has been long a matter of intense curiosity. In our subsequent columns we insert a Letter ascribing the merit of these admirable productions to Mrs. Grant; but whether or not this rests on any better foundation than the numerous speculations raised on the same subject, we must leave our readers to judge.

Some apology might be necessary for calling the attention of our readers so frequently to the subject of Free Trade, were it not of such importance to the Indian Public; but considering its great local interest, we should deem ourselves neglectful of our duty were we not to notice such facts and documents as have a bearing upon the subject, and are necessary to a full and clear understanding of it. The Evidence itself before the Committee of the House of Lords, and the Letters of FREE TRADE and ANTI-HONG, published in the JOURNAL, have gone far, we hope, to elucidate and dispel the doubts and difficulties started by the advocates of Monopolies. The Select Committee of the House of Commons, in their Second Report, published in our Paper of Monday, express the same opinion that we have already so frequently avowed, that British Shipping should enjoy the same privileges as those of Foreigners; as they cannot discover any sufficient reason for the continuance of the comparatively disadvantageous situation in which our Commerce and Shipping is now placed.

We subjoin a short Extract from an Article in the *QUARTERLY REVIEW*, on Freedom of Commerce, the concluding paragraphs of which are peculiarly applicable to the question. This Publication, as is well known, is devoted to Ministers, and consequently defends warmly all exclusive privileges, supported by and supporting the present Administration, with which it is intimately connected in feelings and interests. This quotation, therefore, we regard as an admission by the greatest friends and ablest advocates of such privileges, extorted from them by decisive facts, which it was impossible to controvert.

The Reviewers say "Let the freest intercourse and the removal of restrictions be adopted as far as regards the internal communications of this country and its possessions." "Let the privileges of Public Companies, where they impede national competition, be relaxed and opened: Limitations and Monopolies amongst ourselves cannot be good." At the same time that they make these important admissions, their minds are evidently struggling with a strong bias in favor of Regulations and Restrictions on Commerce in general, a bias which nothing but a case made out by the most unquestionable Evidence could have overcome.

The Reviewers say, "It is questionable whether the advantage of the world, considered universally, would be increased by perfect freedom of intercourse." We indeed have no doubt that "man thrives best by families, communities, and special national interests;" nor did we doubt the justness of the verses of Pope, quoted in illustration, if understood, as the Poet undoubtedly intended them, to describe the expansion of human affections, em-

bracing still a larger and larger circle until in the true spirit of philanthropy they include the whole human race. But if these lines be meant here to imply that a Government should first take care of the interests of Ministers, by giving them pensions; next of their parasites, by creating sinecures for them; afterwards of particular classes of adherents, by erecting Monopolies, granting premiums, and imposing duties; and that when all these individual interests have been secured, the general interests of the whole community should last of all be cared for;—we protest against the doctrine *in toto*, as pregnant with injustice and destructive of the best interests of society. The paragraphs from the Review are as follow:—

“The doctrine of free trade has something very generous in its professions. It aims to remove all impediments and obstructions on the intercourse of nations: to withdraw much complication in government with regard to legal enactments, to customs, and custom-house officers! to prevent the callous commission of vice in a profusion of oaths, of smuggling and other encroachments on revenue; with endless jealousies and contentions of trade. In these feelings we participate; and could the dreams of the theorists be verified, we would willingly enter into the adoption of that entire liberty of trade which was to lead to the realization of them. But many of the evils enumerated are inseparable from the constitution of society; laws are possibly as necessary to the protection of national industry as they are to that of individual property; the safe-guards and resources of the revenue must be maintained. If wealth be an essential part of power and a security of independence, we must admit and establish the system best fitted for its preservation. Narrow, malignant, or hostile feelings spring from the mind, and not from the existence of restrictions of self-defence or patriotic encouragement. If ill passions are bred by prohibitive regulations, their removal might lead to others of a nature not more benevolent—abjectness, sense of inferiority, and of inability to protect ourselves.

It is questionable whether the advantage of the world considered universally, would be increased by perfect freedom of intercourse. Man thrives best by families, communities, and special national interests. It is no reason against these forms and divisions of society, that the spirit and partialities which bind them may be carried to excess, and that, good in themselves, they are liable to abuse. Every country uses its own industry for the encouragement of its own people, and follows such intercourse with its neighbours as will serve mutually without particular prejudice. Whatever attraction of benevolence and beauty may appear in the speculations of political economists, their unlimited adoption must be postponed until man becomes devoid of covetousness and rapacity; and, till then, they may be joined to the past rhapsodies of community of goods and universal non-resistance. We would submit to these economists, to confine their provident care, in the first instance, to something short of the entire generation of man. It is long since the poet sang—

‘God loves from whole to parts: but human soul  
Must rise from individual to the whole.  
Friend, parent, neighbour, first it will embrace;  
His country next; and next, all human race.’

It is a strong reason to doubt the practicability of these schemes, that statesmen have no where ventured upon them; not from ignorance, as has been petulantly pretended, but from extended knowledge. Neither in old nor new states, do legislatures find the Utopian ideas of these philosophers to be feasible: yet Adam Smith, the great advocate for the most unrestricted trade, is read in all countries and languages, and his doctrines have been moulded into all shapes, whether to inform youth or puzzle the learned. Reflection and practice seem to show that this valuable writer, in the zeal of his argument, carried too far his views of freedom of trade, as he assuredly did those of unlimited production and unrestrained parsimony.

It is the policy of general freedom of *foreign*, not of *domestic* commerce that we hold in doubt. If in internal free intercourse one province gain and another suffer, the conjoint interest and wealth may be the same, or even increased. If Dorset and Hants suffer a privation of manufactures while Yorkshire and Lanca-

shire abound, the common country may still be benefited by the concentration of manufacturing industry. But if Dorset and Hants were supplied from Normandy and the Netherlands, the policy with regard to this country might be justly questioned. Should it be urged that the improvement of the world might be promoted, the patriot (whose affections are local) must grieve, while the cosmopolite rejoices, ‘The interests,’ says Mr. Malthus, ‘of an independent state are especially different from those of a province, a point which has not been sufficiently attended to. The interest of each independent state is to accumulate the greatest quantity of wealth within its own limits.’”

Are we then advocates for universal restrictions on commerce? We answer, no. But what limits do we assign? There is the great difficulty; and while we see the necessity of many, we are sensible that to mark them out is a work of extreme nicety, and requires a considerable knowledge of details. This is matter for the labour, judgment, and patriotic feeling of the legislature. If we have produced any conviction by our remarks, it will be admitted that the application of freedom of trade to the existing establishments of this country will, in some cases, be attended with good, in others with a neutral effect, and in many be followed by injurious consequences. The investigation of the question may tend to diffuse correct views, and be a safeguard against extravagant hopes, misconceptions, and the forwarding of hasty and ill understood representations to parliament.

We may reasonably doubt the practicability of the abstract propositions and theories of zealots in political economy, who, unmindful of the cupidity and rivalry of nations, would rush into the most open and exposed freedom of trade. Never country possessed, with its manufactures and colonies, the resources of this. Let these be cultivated. Let us not endanger our manufactures and render useless our colonies to enrich rivals and doubtfully benefit ourselves. *Let the freest intercourse and removals of restrictions be adopted as far as regards the internal communications of this country AND ITS POSSESSIONS;—they form a world within themselves: the sun, throughout the year, never sets upon the British flag:—it waves over the productions of every climate and is the acknowledged banner of near a hundred millions of people. Let the privileges of public companies, where they impede national competition, be relaxed and opened: LIMITATIONS AND MONOPOLIES AMONGST OURSELVES CANNOT BE GOOD.*

The country is yet susceptible of incalculable advances in wealth and prosperity. We shall rejoice to see new wings given to the commerce of the world, without impairing its actual strength; and in the establishment of a happy activity of intercourse between the remotest corners of the globe, the adoption of the most effectual means of extending civilization, knowledge, plenty, religion; bestowing on peace, its characteristic abundance: yet in the attainment of this good, we should approach with tenderness the unrivalled fabrics of manufacturing establishments, which a system of restriction has reared amongst us:—we should hesitate to expose to the chance of degradation, the substantial and matchless improvements of our agriculture, and above all, innovate with apprehension on those navigation laws to which are to be traced so much of the commerce, the glory, and, perhaps, the independence of the empire.”—*Quarterly Review*.

*Farmers.*—The condition of the farmers throughout the country is daily becoming worse. Those who have saved money see it rapidly decreasing, notwithstanding all their exertions and industry; and those who have not,—by far the greater number,—see themselves more and more involved in debt, and placed at the mercy of their creditors; for none of them can obtain a fair profit for their productions, owing to the burthens with which they are encumbered. Whatever may have been their errors, is is certainly most painful to behold such a body of active and useful men sinking into misery and ruin, all owing to the accursed Pitt System of War and Taxation. The landowners, who have supported this system, will now find to their cost, that it is the broad way that leadeth to destruction; for though the humble cultivator will be ruined first, whose turn must it be next?

• Essay on Population, Book III. ch. 9.



**Poor Laws.**—A bill has been introduced into the House of Commons by Mr. SCARLETT, which if carried, will effect a material change on the English Poor laws. The bill embraces three measures; the first, to fix a maximum of rates in the different parishes, that is to say, that no rates shall be levied in any parish beyond the amount of rates of the year 1820;—the second, to withhold all relief from all persons who are now unmarried, or to the families which they may hereafter have, excepting those individuals who may by accident or infirmity be disabled; the third, to put an end to the power of removing paupers, or persons likely to become chargeable, from the parishes where they may be resident.

Of the benefit of the last measure we think there can be little doubt. The law of settlement, as it at present exists, is at once subversive of the liberty of the subject, and a most prolific source of litigation. Its repeal may indeed cause the burden of providing for the poor to press a little heavier on the manufacturing districts; but it is only fair that those who derive benefit from the vigour and industry of the labourer should have to support him when aged and infirm. Of the first measure, or that for limiting the rates, we do not think it will effect its object. So long as the principle of dependence upon the parish is retained, we should consider it extremely unsafe to trust to a paper barrier to restrain it within certain limits. If the poor, as is acknowledged in Mr. SCARLETT's bill, have a just claim to six or seven millions a-year, and if their distresses cannot be adequately relieved by that sum, why not pass another act of Parliament giving them a right to a million more? The adoption of the principle of limitation does not touch the radical defect in every system of compulsory provision for the poor. It does not teach them, what every individual ought to be taught, the absolute necessity of relying on their own exertions for support. On the contrary, it broadly and distinctly recognises the justice and the expediency of administering adventitious assistance. It acknowledges the claim of the poor to relief, and then vainly and inconsistently attempts to limit or withhold it. It tells them that prudence and parsimony are neither very necessary nor very profitable virtues; and that the state has appropriated a very large fund for the support of those who are aged and infirm, and who may have neglected to accumulate a provision for themselves. Now, if, as is nearly certain will be the case, the effect of the bounty thus offered to improvidence should be to bring forward a greater number of claimants than the limited rates are able to support, what is to be done? In such circumstances, it is plain the State could not, and what is more german to the matter, it *durst* not, venture to drive a considerable population to despair, by denying the means of existence to those who, but for the delusive prospect which it held out, might have been able to provide for themselves—Nor is this mere speculative reasoning. The principle of a maximum has been tried in many parishes, and abandoned in them all. And surely it would be a great deal too much to suppose, that the provisions of an act affecting every part of the kingdom should be executed with more care and attention than the provisions of one applicable only to a particular and a small district.

But supposing it possible that the principle of limitation could be maintained, still it would occasion the most glaring inconsistencies. In some parishes, the present assessment for the support of the poor does not exceed 3s. or 4s. a pound, while in others it exceeds 20s. Now, supposing the claimants in the former to increase, and those in the latter to decrease, a result which the fluctuation incident to manufacturing industry might very soon bring about, it is obvious the principle of limitation might deny to the poor of one parish, the far greater part of that relief which was given to their neighbours in other parishes. A measure which must necessarily operate so capriciously, which would starve some and enrich others, ought not to be adopted, and, if adopted, will undoubtedly have to be abandoned.

The other part of the measure, for confining the relief granted by parishes to the aged, infirm, and impotent poor, has our unqualified approbation. It will put an end to the pernicious practice of making up labourers' wages out of the poor rates;

and will, by so doing, elevate their sense of personal independence, and of the place which they ought to occupy in society. Our only regret is, that the principle of this measure has not been carried to its full extent; and that it is coupled with the injudicious and impracticable plan for limiting the rates.

**Tax on Legacies.**—Under the head of "The New Stamp Act," a bill has been introduced into the House of Commons, to extend the tax on Legacies to deeds of gift, by which it is alleged the legacy tax is often evaded. This bill, like many other important measures, has been introduced under a fraudulent title—a title which would lead one to expect any thing rather than what is found in the enacting part. This paltry and dirty practice of misnaming laws is unworthy even of the Clerks of the Treasury. If the titles of bills be not meant to inform the world of the contents, it is better to give them at once mere fancy names, like the horses at Newmarket. They would be at any rate shorter. A bill for a tax on income might be called Mr. Vansittart's "Charming Molly;" the act for the resumption of cash payments, "Penny Trumpet;" and the act for the perpetual imprisonment of Bonaparte, "Lord Castlereagh's "Hospitality." As to the matter of the bill, it certainly has all the merits or demerits of the Legacy Tax—the evasions of which it professes to counteract. Some persons have been favourable to the Legacy Tax, from the idea, which is true enough, that the levying of it is not severely felt by any individual. Of course, not by the man who dies; nor by the legatee, because he may be merely supposed to have received a legacy so many pounds per cent. less than he otherwise would, which is no great hardship. Mr. Bentham, in particular, published a Pamphlet, in which the extension of this tax was recommended, under the title of "escheat vice taxation." But a consideration of its effects upon accumulation have induced the soundest political economists to take another view of it. When a tax on income is imposed, the individuals who pay it make a proportionate reduction in their expenditure. The same is the general consequence of a tax on consumable commodities. Every man continues to produce as much as before; but when capital is seized on, in its passage from one individual to another, by a legacy tax, the legatee merely considers only the residue which he receives, not the part which has been kept back by the tax; and consequently makes no change in his mode of living. On this ground Mr. Ricardo condemns a tax on legacy as inimical to accumulation, and as, therefore, injurious to the prosperity of a country.—*Traveller.*

**Emigration to America.**—We are told that about a hundred persons are about to emigrate to America from Llangollen and its neighbourhood. Nearly sixty families, consisting of about two hundred persons, the majority of them Quakers, are about, to emigrate from Bristol to Upper Canada.—*Traveller.*

**Natural Curiosity.**—The Lady Balcarras East Indiaman, lately arrived from Madras, has brought home a serpent alive, twenty-eight feet in length, and fourteen inches in diameter. It may be approached with perfect safety, and is said not to be venomous. Its food is a live fowl once a month.

**Fine Arts in Spain.**—A gallery of paintings has been established at Madrid by the Government, consisting solely of the works of the most eminent Spanish masters. The number of pictures already amounts to 332, and is to be still further augmented by selections from the various Royal Palaces. The Museum is open to the public one day in the week.—Sweden is not unmindful of the Fine Arts, Fogelberg is modelling two colossal Lions to be placed at the feet of the Statue of Charles XIII.; and Bystrom, another native Sculptor, is engaged upon Statues of Charles X., XI, and XII.

**New Volcano.**—We hear from Portugal, that a new volcano has burst out in the highest summit of a ridge of mountains near Leiria. This extraordinary phenomenon occurred at the period of the high rise of the Douro, mentioned in most of the Journals. The volcano was in full action when the latest accounts came away, but had happily taken a direction which threatened to do little damage. The country is sterile, and it may be recollected as that through which Wellington passed in pursuit of Massena.

**Duty and Pleasure.—By Mrs. Pioni.**

Duty and Pleasure, long at strife,  
Crossed in the common walks of life.  
"Pray don't disturb me, get you gone,"  
Cries Duty in a serious tone;—  
Then with a smile, "keep off my dear,  
Nor force me thus to be severe."  
"Dear Sir!" cries Pleasure, "you're so grave!  
You make yourself a perfect slave:  
I can't think why we disagree,  
You may turn Methodist for me.  
But if you'll neither laugh nor play,  
At least don't stop me in my way:  
Yet sure one moment you might steal  
To see the lovely Miss O'Neil;  
One hour to relaxation give;  
Oh! lend one hour from life—to live.  
And here's a bird, and there's a flower,  
Dear Duty walk a little slower."  
"My morning's task is not half done,"  
Cries Duty with an inward groan;  
"False colours on each object spread,  
I know not whence, or where I'm led;  
Your bragg'd enjoyments mount the wind,  
And leave their venom'd stings behind:  
Where are you flown?" Voices around.  
Cry, "Pleasure long hath left this ground.  
Old age advances, haste away!  
Nor lose the light of parting day;  
See sickness follows, sorrow threatens,  
Waste no more time in vain regrets;  
O Duty! one more effort given  
May reach, perhaps, the gates of Heaven;  
Where only each with each delighted,  
Pleasure and Duty live united."

**Mrs. Grant—Author of Waverley.**

To the Editor of the Glasgow Journal.

Sir,

Your opinion that Waverley and the Tales of My Landlord were written by Mrs. Grant, at first seemed as strange to me as it did to most other people. Many of the circumstances you adduced in support of your opinion were altogether inapplicable; and the cases of resemblance seemed of such a nature as might be found in almost any celebrated writer. I must however confess that your late quotation from Addison, that a good judge of writing could point out the peculiarities of style and expressions, which, like the features of the face, distinguish one author from another, staggered me a good deal, in spite of the universal current of public opinion. It occurred to me that you were not likely to overlook the objection on the ground of Mrs. Grant's incapacity; and though I never could read any of her serious works, it by no means followed that I should not relish her novels, seeing that some of our most admired novel writers are females—Miss Burney, Mrs. Radcliffe, Charlotte Smith, Mrs. Robinson, Hannah More, Mrs. Brunton, and, last not least, Miss Edgeworth. This put me upon making enquiries in the parish of Cathcart; and I am now completely convinced that Mrs. Grant is the *bona fide* schoolmaster of Ganderclough.

There was one Mr. Pagan formerly lived in the parish of Cathcart. He was owner of a genteel property at Bogton, completely independent, though not affluent. This intelligent old gentleman was of a studious disposition, and was very serious and pious. He kept very little of what is called company. He spent much of his time in perusing books of religious controversy, and was particularly skilled in the History of the Church of Scotland, from which he dissented in consequence of its erastian tendency. On two occasions he published short pamphlets in defence of his own opinions, and warmly exposed some errors which he conceived were mingled with the established Presbyterian worship. In this gentleman's family Mrs. Grant resided for some time; for three summers as I am informed.

A frequent and favourite visitor there was that remarkable and intelligent old man Mr. Jas. Dick, and the opinions and sufferings and merits of the Covenanters, the state of religion and the knotty points of faith, were constant subjects of earnest discussion. Mrs. Grant was careful to be always present, and paid particular attention.

Hence unquestionably was derived the conversation which in her novels she has so finely caricatured into cant; and all the facts which she calls traditional were evidently gathered from the mouths of Mr. Pagan or Mr. Dick. One of them, the denunciation of Fanners, is car-

rent to this day among the old people. I have learned the name of only one of Mr. Pagan's pamphlets. It was called "An answer to the seven unanswerable queries of the Antiburghians." The quaintness of this title certainly suggested to Mrs. Grant, "a Dissent from Dissenters," which we find in Waverley ascribed to the polemical writer Pembroke.

You formerly pointed out from Mrs. Grant's writings that Mr. James Dick was the prototype of Old Mortality. Had you been at all acquainted with his private history you would have had still stronger proof. Often on the Sundays, during the interval of public worship, has he stood in a Church-yard in this parish, encircled by his acquaintance and a crowd of attentive and applauding hearers, to whom in a solemn and affecting manner, he bewailed a "sinful" land and a broken covenant, and such was his admiration of the principles, such veneration for the memory of the martyrs that, beside visiting all their tombstones, which his constant and necessary perambulations brought within his circuit, upon one occasion he left his wife and family and business, and went to Airdsmoss solely to visit the grave of the celebrated martyr Cameron. Mr. Dick was known and respected by high and low, not only in the parish of Cathcart but in all the west country. In every family he found a ready welcome, and in every house, indeed on every occasion, the principles and sufferings of the martyrs were his constant theme. His peculiar dialect, and favourite topic of discourse, made him a subject of frequent remark in the extended circle of his acquaintance, and those with whom he was most intimate, are entirely convinced that he is the "Old Mortality" of Mrs. Grant.

The next circumstance is the scenery. It is notorious that the descriptions in "Old Mortality" resemble nothing on the Clyde, and there is neither tower nor building there which in the most distant degree suits the Castle of Tillietudlem; but let any man take a copy of the "Tales of my Landlord" in his pocket, and visit the Castle of Cathcart, and from its mouldering summit survey the surrounding scenery, and see how exactly it answers the description of the Castle of Tillietudlem. There we have the "precipitous bank" on which the pile stands; "a narrow bridge of one steep arch;" a small hamlet near and below the castle; "a grand woodland view of cultivated fields, interspersed with hedgerows and copses," and the river rushing through this "romantic region in bold sweeps and curves, partly visible, and partly concealed by the trees which clothe its banks." On the other hand we are struck with the altered view of "a hilly waste and uncultivated country;" "the rude moor swelled at a distance into shapeless and heavy hills, which are again surmounted in their turn by a range of more distant hills, dimly seen on the horizon." Nothing can be more obvious than that she has adopted this Castle and placed it in some fictitious situation on the Clyde. There is another identity. The description of the church yard is in every particular equally just and obvious when applied to Cathcart. The "gigantic ash trees which mark the cemetery" are still to be seen by the admirers of Mr. Cleishbottom. Three of the martyrs are here interred. This was one of Mrs. Grant's favourite walks, and there, as she says in a note to her poem on Bogton, she was "surrounded by her dear localities."

Before I conclude, Sir, permit me to mention another circumstance, which although it is unconnected with Old Mortality, greatly aids the conclusion I have drawn. In the parish of Cathcart, Mrs. Grant found another of her characters, I mean *Meg Mericles*, who in stature, mode of dress, enthusiastic harangues, raised intellect and wandering habits, as well as in the name, is a picture, almost without disguise, of *Meg Merion*.

I am, Sir, yours, &c.

Eastwood Parish, 26th April, 1821.

Q—.

**Libel on the Queen.**

COURT OF KING'S BENCH, THURSDAY, MAY 17, 1821.

THE KING v. THE REV. RICHARD BLACOW.

This case was called on, when

Mr. BROUGHAM was rising to support the role for a criminal information against his defendant for a libel on her Majesty, when

The CHIEF JUSTICE interposed, and said, that as Mr. Justice Best had heard part of the case on a former day, and as he was now absent, the case had better stand over until the Court was full.

Mr. BROUGHAM said he was only anxious that the case should be disposed of as early as possible, so that in the event of the Court deciding in favour of the extraordinary proposition urged on the other side, measures might be taken to satisfy the purposes of justice in another way.

The CHIEF JUSTICE—I think we should have all the Judges present in such a case.—Postponed.



# ASIATIC DEPARTMENT.

—513—

## Letter of Sam Sobersides.

*Auditā utraqūa parte, judica.*

*To the Editor of the Calcutta Journal.*

Sir,

The Letter of SAM SOBERSIDES, I fear, is very inadequate to the Herculean task which it has for its object; nor will I pretend to new-model the prevailing manners of the day by any standard of my own, much less can I contemplate with any degree of pleasure the changes which SAM evidently wishes should take place in our good old English manners. SAM appears to think that an Englishman should change his coat and his nature the moment he puts his foot on the shores of the East; that particular manners are only suited to particular climates, and that the tables of Kings and Governors should be without any particularities, for so was the Great Frederick's, SAM's King of Utopia! I most humbly conceive that this paragon of SAM's, even though he might have suffered one of his subjects to dine in his shirt sleeves (for which SAM appears an advocate), would have struck off his head afterwards, as soon as any other King whatsoever. I certainly should have expected from SAM some example from Modern History, which would have been more in unison with his theme. He is allowed to have excelled in the Camp, but I never heard him extolled for the elegance of his manners, the excellence of his heart, or the weakness of his understanding. If ever the Great Frederick allowed any of his guests to treat him with familiarities, it was to gratify his own vanity or ambition.

Whenever a man endeavours to change the settled habits and customs of a nation, he should ascertain whether those they already possess are not best suited to the genius of its inhabitants: if he feels assured they are ill adapted to their character, he should leave his strictures to some able pen: a Johnson or an Addison will never be wanting when the age demands him, and nothing would be more easy than, in adopting SAM's receipt, to entitle the work:—Hints for People changing the Climate; and the Manners to be observed on landing in the "East Indies," "Canada," "New South Wales, &c."

Parents might then prepare their Children, for the various Colonies subject to the Crown. How many young men would at an early age be trained for the East, in all the mysteries of the Hoo-kah and the K'hana, (which SAM dwells on with so much pleasure) and so far from paying modest and unassuming attentions to the Sex in general, might, as SAM hints, waltz her into dinner (the Girl of his Heart), and having thus secured the charming Fair One, might treat her with boyish adoration at the expence of what Englishmen have always considered the thing needfull.—Modesty.—For Canada, every possible attention should be paid to skating and walking in snow shoes; and hitting the highest bird of the covey, for Botany Bay.

I recommend the result of the proposed changes, when experience would prove how little additional education might be required. SAM's strictures on Aide-de-Camps are no less pitiable than universally admitted to be just, and they appear to be more within the scope of SAM's critical powers. I wonder he does not pitch upon a race of men, more worthy his hopes; for surely he cannot contemplate that any change will result from his apposite and severe remarks. Did SAM ever read "High Life below Stairs?" If the Public should adopt SAM's appeal, I will not despair: there is a sterling integrity in the English character, which, however obscured, will always work out its own salvation, and I have no fears of the result, although in all such desperate flights some modern Philosopher may find that his wings can derive no power from himself alone.

Adieu, SAM (any thing but) SOBERSIDES

(petin'ut desinas.)

PARENTHESIS.

CURRENT VALUE OF GOVERNMENT SECURITIES.

BUY		CALCUTTA.	SELL
10 0	{	New Loans, .....	{ 9 12
14 2	{	Ditto Remittable, .....	{ 13 14

## Hints on Indian Affairs.

*To the Editor of the Calcutta Journal.*

Sir,

The moral and religious improvement of the Company's Servants, especially of their Native Servants, at an expence of twenty or thirty Lacks of Rupees per annum, would not only be a saving, but a profit to the Company, of double, treble, or quadruple amount.

There are some expenditures which prove the greatest economy; there are some economical measures which though very plausible, are productive of real loss. The savings by the reductions of expence are easily seen; not so the loss by injudicious reductions or withholding of expence. I have met with a man in office in this country of long standing in the Service, and fond of power, who acknowledged to me, that his duties were so heavy, that he could not attend sufficiently to them; that he was satisfied, if they were divided between him and another Officer, that though the expence of management would be increased, the increase of Revenue in proportion to that expence would be increased ten-fold.

It has been said, that the reduction of the Judicial System as it at present stands, i. e. of the Zillah, Provincial, and Sudder Courts, has been deemed an object deserving of consideration by Indian Political Economists. Every subject and measure of Legislation and Political Economy ought to be so on the ground, that a more efficient and less expensive System might be adopted. The expences of the Judicial Establishment is evident to all. The saving to the State by the Establishment of Judicial Courts is not apparent; but it is probable, that a greater expenditure than that which has been laid out in the administration of Justice, would have been necessary since the Courts were established, had there been no Courts, for the support of European Regiments, Native Battalions, and for the supply of Powder and Ball.

Among the many Investments sent to India by the Honorable Company, I do not recollect ever having heard of their having sent an Investment of Books. It would be much to the advantage of Government, that there should be Public Libraries, at all the principal Civil and Military Stations in India. They might be superintended by the Chaplains of the Stations, moreover, without any expence to Government. Young men coming to India might be ordered to furnish themselves from the Company's Stores with certain standard Books, and which they might pay for by Instalments from their Salary. Natives receiving high Salaries from Government might be paid their first month's pay, or annually a month's pay in Books. All grants to Natives might be accompanied with gifts of Books. I am confident that so far from such a rule being considered by the Natives a hardship, they would take it as a mark of the regard which Government felt for their welfare. A part of the presents also which we make annually to the Native Princes, might be in Books in the English and Native Languages, richly bound. Hawkers and Pedlars, Book Hawkers especially, might be obliged to take out licenses; (they are obliged to take out and pay for them in England;) and in this manner they might instead of paying money for the licence be compelled to purchase at the Company's Stores so many Rupees worth of Books, Pamphlets, or Tracts, in the Native Languages. In this and many other ways, we might benefit our Countrymen, and in so doing, we should confer an inestimable benefit on our Native subjects. Knowledge thus benevolently directed would in this manner spread over India, produce religious freedom and happiness, and thereby advance the wealth and resources of England as well as India.

AN OLD INDIAN.

Births.

On the 11th instant, Mrs. L. REBEIRO, of a Daughter

At Madras, on the 27th ultimo, the Lady of J. MACLEOD, Esq. of a Son.

At Prince of Wales' Island, on the 23d of August, the Lady of the Honorable JOHN MACALISTER, Esq. of a Son.

## Sorcerers and Festivals.

To the Editor of the Calcutta Journal.

SIR,

There is an evil which many Europeans inconsiderately countenance in this country, of which, I should think, on a little reflection, they would see the impropriety, if not impiety. I allude to the practice of their sending for Conjurers *alias* Sorcerers, when any theft has been committed, in order, by the means of such Sorcerers, to discover the thief and stolen property. They are often themselves the thieves, and oftener the sharer or purchaser of the stolen property. They always commence by a sacrifice to Devils, and in every instance in which they are successful in discovering the stolen property on the thief, they bind more strongly in the chains of Satan, the poor ignorant Pagan or Mussulman who observes them with superstitious reverence and fear. And shall such persons be encouraged by Christians? Shall they receive money from them to expend as they avow on such ceremonies!

This appears to me as reprehensible in us as another act injurious to the Natives, which I have often witnessed, the giving away of money to them at their religious feasts to expend (for it is for that purpose they ask it) upon their idolatrous ceremonies. Of both it may be said that most of us on such occasions have not fully known what we have been doing; but we ought to act with more reflection, and more regard to the Natives than to encourage them in evil of any description. We may and ought to be generous and liberal to them; but encouraging them in ignorance is doing them a serious injury. Providence has placed us in this country to "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven;" and woe be to us if by our conduct we increase the darkness of that ignorance of God which already exists in the minds of our Indian Brethren! May we all have the pleasing reflection of thinking, when our earthly career is drawing to a close, that we have done something at least to emancipate the Natives from the fetters of civil and religious prejudices, to enlighten them and improve their condition.

I am Sir, Your's, &c.

Southern India.

PATICEPS CRIMINIS.

## Marriages.

On the 15th instant, at St. John's Cathedral, by the Reverend D. CORRIE, Captain CHARLES EDWARD SMITH, to Miss MARIA MASON.

On the 13th instant, at the Old Roman Catholic Church, by the Reverend M. d'MESQUITA, Mr. PETER MACK, to Miss MARY ANN CREIGHTON.

On the 12th instant, at St. John's Cathedral, by the Reverend J. PARSON, Mr. JOHN DELORE, to Mrs. ANN BECK.

At Madras, on the 24th ultimo, at the Roman Catholic Chapel, Black Town, by the Reverend VICENTE DA ESPERANCA, Mr. MARIAN SUARES, to Miss J. M. D'SOUZA, eldest daughter of Mr. S. P. D'SOUZA, late Superintendent of the Stamping Room, Madras Mint.

At Quilon, on the 14th ultimo, by the Reverend Dr. HUTCHINSON, Lieutenant and Quarter Master JACKSON, of the 25th Native Infantry, to Miss VANDERSLOOT.

## Death.

On the 13th instant, of the lock jaw, FRANCIS JOSEPH ANTHONY infant Son of Mr. JOHN VANDERBERG, aged 8 days.

On the 12th instant, EDMUND HENRY, the infant Son of E. MOLONY, Esq. of the Civil Service, aged 13 months.

On the 9th instant, at Serampore, after a short illness, Mr. GEORGE BIE, Son of O. L. BIE, Esq. aged 20 years, 10 months, and 25 days. A young man of very promising talents, whose loss is sincerely and deservedly regretted by his relatives and friends.

On the 6th instant, at the house of Captain BROUGHTON, Balasore, JOHN STRITCH, Esq. Assistant Surgeon, Nagpore Auxiliary Horse.

At Madras, on the 26th ultimo, Lieutenant HAY, of His Majesty's 24th Regiment, Aid-de-Camp to His Excellency the Governor.

At Madras, on the 21st ultimo, after a severe illness of a few days, Mrs. ANNA MARIA GURNELL, wife of Acting Sergeant Major GEORGE GURNELL, of the Corps of Engineers, aged 19 years.

## Shipping Arrivals.

### MADRAS.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
Sept. 17	Gurtrayda	British	N. Birsay	Bimlipatam	Sept. 11
18	Hastings	British	P. Butler	Calcutta	Aug. 26
22	Eclipse	British	J. Stewart	Calcutta	Sept. 5
24	Abberton	British	T. Gilpin	London	May 29
25	Sarah	British	H. W. Quick	Colombo	Sept. 6
25	Norfolk	British	D. Glass	Calcutta	Aug. 23
27	Lutchmy	British	T. Berteaux	Port Louis	Aug. 16

### BOMBAY.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
Sept. 18	Fulock	Turkish	Mummasse	Judda	—
20	Liverpool	British	F. A. Collier	Persian Gulph	—

## Shipping Departures.

### MADRAS.

Date	Names of Vessels	Flags	Commanders	Destination
Sept. 15	Perseverance	British	Prince	Padang
15	Ceylon	British	L. M. Hansey	Trincomalie
15	Sophia	British	J. Kelwick	Pondicherry
18	Eliza	British	B. Woodhead	Bussorah

### BOMBAY.

Date	Names of Vessels	Flags	Commanders	Destination
Sept. 18	Carron	British	T. McCarthy	Calcutta
20	Espoir	British	Serviceni	Cochin

Ships Advertised to leave England in June and July.

Ships.	Tons	Commanders.	Destination.	Time of Sailing.
Ganges	504	W. Chivers	Madras and Bengal	July 25.
Lord Hungerford	750	M. O'Brien	Calcutta	July 25.
Ganges	700	P. Falconer	Calcutta	Early in July.
Madras	600	G. Wellden	Calcutta	June 20.

## Stations of Vessels in the River.

OCTOBER 15, 1821.

At Diamond Harbour.—SAO DOMINGOS ENEAS, (P.)—ORIENT, inward-bound, remains,—WOODFORD, on her way to Town.

Kedgerie.—INDIANA, and WILLIAM MILES, inward-bound, remain.

New Anchorage.—Honorable Company's Ships MARQUIS OF WELLINGTON, and THOMAS GRENVILLE,—CORNWALLIS, and FLORA.

Saugor.—JAMES SCOTT, outward-bound, remains.

## Passengers.

Passengers per OGLE CASTLE, from London to Bombay.—E. H. Bailey, Esq. Civil Service, and Lady; Major Dumas, 65th Regiment; Captain Aitchison, H. C.; Mr. Brown, Merchant; Mr. Scott, Assistant Surgeon; Messrs. Attenborough, Hart, and Bond, Cadets.

Passenger per Gun Boat THAMES, from Mocha to Bombay.—Assistant Surgeon J. Foy, late Acting Resident at Mocha.

Passengers per CARRON, from Bombay for Calcutta.—Dr. Wilson; Mrs. Colonel Shawe, and two Children.

## Vessels in Madras Roads.

List of Shipping in Madras Roads on the 20th of September, 1821.

Ship ALBION, Captain Weller,—Ship DAPHNE, Captain A. T. Chatfield,—Ship EDWARD STRETTELL, Captain William Balston,—Ship AJAX, Captain W. Clark,—Ship BRITANNIA, Captain W. Lake,—Ship PRINCESS ROYAL, Captain J. P. Hackman,—Ship CLARA, Captain W. Gibson,—Ship ECLIPSE, Captain Stewart,—Ship ABBERTON, Captain Gilpin,—Brig CATHERINE, Captain Robert Gibson,—Brig HASTINGS, Captain P. Butler,—Brig SARAH, Captain H. W. Quick,—Brig NORFOLK, Captain D. Glass,—Brig LUTCHMY, Captain T. Berteaux,—Cutter GURTRUYDA, Captain N. Birsay,—Cutter MEERAMADETH, Captain C. Rail.

# Sagacity—Frankness—and Anger.

"THE JOURNAL" continues to be, as usual, the never-ending theme of the HURKARU and his everlasting Correspondent C—. They can neither think or write, it would seem, of anything else; and we take it as a compliment to deserve so much of their time and attention. The Editor does now and then, it is true, awake from his dream, and turn round for a moment to some other theme; but even in his lucid intervals, he is hardly sane. In his Paper of Monday Evening, for instance, he gravely tells his readers as a piece of recent News, that "His Excellency the Governor of Bombay, has unfortunately broken his collar bone," an event that happened about 12 months ago, and having been published here, went to England, and is given in the BOMBAY COURIER, as an Extract from the MORNING CHRONICLE of the 11th of May. The article begins thus, "By dispatches from Bombay, the report is confirmed, that the Expedition to the Persian Gulf had met with a check, &c." and ends thus, "We are sorry to add, that the excellent Governor of Bombay had the misfortune to fracture his collar bone, while proceeding to Kutch on the public business of his Honorable Employers. They have never had so active, so intelligent, and so popular a Servant." No one but the Editor of the HURKARU could have republished this as recent News from Bombay; for it must be known to all other men in India, that Mr. Elphinstone has returned from Kutch, and recovered from this accident months ago! It is but justice, however, to admit, that this sagacious writer on Public Affairs can sometimes perceive his own errors, and as he has the frankness to acknowledge one in his Paper of yesterday, we give our Readers the full benefit of his admission and apology, in his own words, which are as follow:—

"In noticing some observations of the JOURNAL, in which he asserted that the People were Legislators and Judges—on Thursday last, we UNFORTUNATELY COMMITTED OURSELVES, by as SILLY AN ASSERTION, as any to be found in the pages of the Journal.—We think this acknowledgment will at least prove our candour is not very confined—however the Journal has taken three days before he could discover it!"—(for "could discover," read "thought fit to expose").—"In replying to observations in the Journal, we sometimes are OBLIGED TO WRITE SO HASTILY, that we are QUITE SATISFIED, at having never before had occasion to PROVE, that we can ACKNOWLEDGE ourselves to have ERRED."

We do not pretend to understand this—any more than the nice distinction of the same profound intellect, that Juries are not Judges of the Law, as it affects the Prisoner, though they may judge of it in satisfaction of their consciences;—but some brighter minds than our own may comprehend its hidden meaning, and we therefore print it.

As to the angry and indignant C—'s assertion, that we are guilty of direct personal offence against decency, &c. &c. we can only say that if he be a Gentleman and feels offended as such, we desire that he will throw off his disguise and demand in his own person, the satisfaction he requires;—but if he supposes that the anger or the indignation of any anonymous writer can disturb us for a moment he deceives himself. He may vent his anger to the winds, as long as he is unknown. When men are in earnest, such empty threats are never made under a feigned signature, and surely if any thing be ungentlemanly, it is the using language behind a mask which the writer dare not utter in the presence of his enemy. His imputation of our being actuated by base motives, in publishing the Letter on Society in India, is as ungenerous as his language is coarse. We disdain even to deny such a charge, from one whom we know not. Like Scipio, when accused before the Senate, of peculation, we think that to grant the justice of even a suspicion of any thing so foul would be degrading;—and as he, instead of replying to such charges said, when he rose—"Come my countrymen, it is years since I conquered Carthage, let us go to the Temple to thank the Gods;"—so would we lead our Readers to the contemplation of some more gratifying subject, and bid them review the years that are past, and see how much of sincere admiration and honest praise has been expressed within that period, towards the illustrious Individual, whom this masked traducer would fain have the world believe that we take a pleasure in offending! Nothing short of a heart full of the most fiendlike qualities could ever have thought it possible for another to find pleasure in traducing what all who know revere and honor:—and to the reflections or remorse of such a heart we leave its base possessor.

## HIGH WATER AT CALCUTTA THIS DAY.

Morning,.....	8 55
Evening,.....	9 19

Moon's Age .....22 Days.

# Polite Literature of India.

Notice.—In order to meet the desire, which has been communicated from many quarters, to obtain the original articles published in JOHN BULL IN THE EAST, in a convenient form, and separated from the general mass of European details, it has been determined to publish all the Asiatic News, Official Intelligence, Correspondence, &c. that appear successively in the Paper, in an octavo size, in monthly numbers, to be entitled the SPIRIT OF JOHN BULL IN THE EAST. The 3 first numbers, for July, August, and September have been completed and are now ready for delivery. Price to Subscribers, Sa. Rs. 4.—Ditto to "Non-Subscribers, 6.—" QUID VERUM ATQUE DECENS, CURO ET ROGO."

## SPECIMENS

Of the Latest and most Choice Articles of Original Correspondence, intended to be preserved in this new "Spirit," for the gratification of the Pious and Orderly at Home,—taken from the first column of the John Bull of yesterday, October 16, 1821.—"AB UNO DISCE OMNES."

## LETTER I.

To MR. JOHN BULL IN THE EAST.

SIR,  
Englis man know good thing—and teehee Bengal man good thing—Plenty Rat have got at my house—How can cachee? we set too much trap but Rat never can esnap. "Old times" know thing good.—How he sat trap at Random?

Durruntollah 15th October, 1821. RATTER CHUNDER SILL.

To MR. BULL, LETTER II.

I want to know as how Mr. Old Times sets his traps—we can't keep a bit of cheese over night for the Rats at Howrah.—Do as much Mr. Bull as let us know where Random is. It must be at the other side, for there is no such place in our neighbourhood. They say the traps are set at it and I would fain go and take a look at them.

I am Mr. Bull, Your's Obediently,  
Howrah, October 15, 1821. T. V. Shp. Wrt.

P. S. This goes to you because they say your Paper is most read in Calcutta.

## LETTER III.

To MR. BULL IN THE EAST.

Mr. Bull in the East,  
I breeds poltry and the Jackals comes every night and carries them away from me and I can't do nothing to stop them—but a nebur has just told me of a new invenshin of caching by Random a some such name. Where can I get some of it Mr. Bull in the East? I sent to Doctor Nosky and he says he has none at his shop.  
Cossimpoore, October 15, 1821. Britt Skite.

## LETTER IV.

To JOHN BULL ESQ.

Dear Mr. Bull,  
The mice makes too much troble at my little dwelling—Last week eat bordered shawl had been long time in family—How you catch mouse with random dear Mr. Bull.  
Your's affectly.  
Sooterkin Lane, 15 Oct. 1821. Celestina De Rosa.

These are Specimens of Elegance from the JOHN BULL of yesterday. The following is a Specimen of Decency from the HURKARU of the same date; and as the Editor of the one Paper has been thought deserving of an appointment of 500 Rupees a month for his endeavours to exalt, purify, and adorn the Public Press of India, the other may soon hope to share the same good fortune for his endeavours to render it as chaste as his worthy predecessor has made it elegant. The following is the HURKARU's quota of yesterday to the general stock of morality and chaste feelings:—

"A New Translation.—A bride-maid found the ring in the chamber after the wedding night, the posey Cui dedit se dedit; i. e. "He gave it to her who who gave herself." The Abigail, at a loss for the sense, gave it to the nurse, who translated it, "He did and she did it."

It will be desirable that these Specimens should be seen in England, in order that the Court may learn how much the Literature and Morals of India are likely to be improved by the favorite Papers of the Pious and Orderly in Calcutta. The Profane Parodies of their own Official Gazette by Authority, are quite eclipsed already; and Honors should be prepared for these Luminaries of the East, who set themselves up as the Champions of Social Order and our Holy Religion! and as standards of taste and correct feeling!!—"OHE! JAM SATIS!"



*Extracts from Norman.**Festivities on the Banks of the Jumna.*

On Jumna's banks, the high and gay,  
Were met on festal holiday:  
The blaze of lamps and torches bright,  
Mocked with their glare the gloom of night:  
And Beauty's daughters, young and fair,  
And gallant men were gathered there,  
The reign of pleasure to prolong,  
With feast and music, dance and song.  
A stranger guest, indifferently  
I sought the house of revelry.

It was a scene of gladness: all  
Seemed happy in that festive hall.  
Beauty's eyes were beaming brightly  
Graceful forms were gliding lightly  
Through the dance; and Music's voice,  
In sprightly strains, bade all rejoice:  
Enjoyment every care beguiled,  
And Mirth upon her votaries smiled.  
And there were those the crowd among,  
More happy than the gayer throng:  
The lover's heart, with joy and pride,  
Throbb'd high, to see his destined bride  
The bashful glance of fondness steal,  
And in her looks her love reveal;  
And bright and blissful is the glow  
That gentle female bosoms know,  
When warm affection, young desire,  
That live and languish in the eye,  
To fan the infant flame conspire,  
And prompt the soft voluptuous sigh.  
They dream of unalloyed bliss,  
Of lasting love and happiness!  
'Tis sad to think in such an hour,  
How fate o'er future years may lower;  
How soon distrust may peace destroy,  
And sorrow blight the bud of joy.

*First Meeting with Norman in India.*

But one in that gay scene I found,  
Within whose cold and joyless breast,  
The happiness of all around,  
Seemed to awake no interest.  
He looked not like a man of crime,  
And scarce had reached his manhood's prime;  
Yet seemed as if injured to bear  
The deadliest workings of despair.  
I gazed, and deemed at distance viewed,  
That Norman there before me stood,  
The same his features, and the same,  
His slender, but athletic frame.  
But the deep paleness of his cheek  
Did of disease or sorrow speak;  
And doubtingly I gazed upon  
The aspect, cold and stern, of one  
Whose gaiety the life had been,  
Of many a well-remembered scene.  
Turning, he met my anxious glance,  
He saw and recognized at once:  
(Unscathed by grief or time, my brow  
Had fewer furrows than than now.)  
Emotion, sudden, deep, and strong,  
His pallid features passed along;  
But almost instantly regained  
The coldness they before retained.  
He would not shew before the crowd,  
The feelings which his heart avowed:  
And well he could indifference feign;  
He only said, in calm, low tone,  
"To-morrow we shall meet again,"  
Returned my greeting, and was gone.

*Norman's Recital of his First Love.*

"Ellen, of gentle lineage sprung,  
Was lovely, innocent, and young;  
Aye, well can memory renew  
Her youth, and loveliness; the hue  
Of health upon her cheek was strewn,  
And who might coldly gaze upon  
The languor of her large blue eye,  
Where love in slumber seemed to lie,  
As if affection's gentle kiss,  
Were wanting to awake to bliss.  
And she was happy, blithe, and gay,  
As bird that hails the new-born day;  
With all the playfulness of youth,  
And all its tenderness and truth.

Ask of her in her native vale,  
And thou wilt hear a mournful tale.  
There many a ready tongue will tell  
How by a villain's wiles she fell:  
They'll say her sufferings now are past,  
"The hour of travail was her last:"  
They'll tell thee that her infant died,  
And slumbers by its mother's side:  
Pointing to where the dead decay,  
Some, not unfeeling, may say,  
"Where yon dark yew, its shadow throws,  
There Ellen and her babe repose."

They'll add, that he who had betrayed  
The trusting fondness of the maid,  
Daring in guilt, a scheme had planned,  
To bear her to a foreign land,  
Far from her friends, where she might dwell  
Till death immured in convent cell,  
That thus for ever hid might be,  
The victim of his villainy,  
And his own infamy concealed—  
But his intentions were revealed,  
By one, whom pity's dictates guided,  
To whom his project was confided—  
From him, the specious villain! came  
The tale that blasted Norman's name:  
False and absurd, it yet deceived  
Credulity, and Hate believed:  
For truth with falsehood he had blended—  
He triumphed, but his fate impended.  
The youth, who thus by malice led,  
My plan betrayed and frustrated;  
Was found, soon after Ellen died,  
A corpse upon the highway side!

Ellen alone, would not believe  
That I had purposed to deceive;  
For she did love me even in death,  
And blessed me with her dying breath;  
Though all beside were then my foes—  
But I despised the bate of those  
Who branded with seduction's name,  
Th' effect of mutual passion's flame.  
Heinous the crime may seem to be  
To some, but need I tell to thee,  
With what delight *his* pulses roll,  
What kindling raptures thrill *his* soul,  
Who, in his eighteenth summer, sees  
The wild wood's waving in the breeze:  
Where budding birch and beech are seen,  
As evening gales the forest stir,  
Mingling their light and lively green,  
With the dark foliage of the fir.  
Yes, love is then a bliss divine,  
And Ellen's heart was warm as mine:  
From mutual passion sorrow sprung;  
Both fondly loved, and both were young.



## LITERATURE

—517—

## Discoveries in Asia.

*Historical Account of Discoveries and Travels in Asia, from the earliest Periods to the present Time. By Hugh Murray, F. R. S. E.*

FROM THE LAST NUMBER OF THE QUARTERLY REVIEW.

Mr. Murray's 'Historical Account of Discoveries in Asia' will be found to sustain the favourable character which we gave of his 'Historical Account of Discoveries in Africa.' The principle of arrangement, (which is the same in both) appears to us, however, to be capable of improvement; for admitting it, as we willingly do, to be more amusing to the generality of readers to peruse a comprehensive analysis of each distinct work, than to pore over a chronological history of progressive discovery, yet, to those who read for instruction only, we deem the latter preferable. It is, however, after all, a choice of inconveniences. By adopting the former mode, the narrative is constantly interrupted and impeded by the frequent repetition of the same objects as viewed by different travellers, and the mind perplexed by conflicting statements:—and the latter, not only disjointed and breaks into scraps the narrative of each individual traveller, but brings together notices of countries widely removed by distance, and unconnected by language and manners.

Mr. Murray's plan partakes somewhat of both; and, as each traveller's work is separately analyzed, it happens unavoidably that in the same chapter, and at the same period, we have the most distant parts of Asia brought together, while notices of the same parts are dispersed through the three volumes. In other respects the analysis of the several works, as far as we have been able to compare them, is executed with judgment and fidelity. Our own feelings, perhaps, would have led us to wish for more ample extracts from the early voyages and travels, and less from those of recent date. There is a simplicity in the old writers which delights us more than the studied compositions of modern travellers to say nothing of the interest which the first glimpses of a new-discovered country never fail to impart. We might add, that modern voyages and travels are generally within the reach of most readers; whereas many of the earlier ones are either shut up in large collections, or become so rare as to be met with only in the black-letter library of the bibliomaniac. We shall, on this occasion, therefore, confine our observations to a few of the more ancient narratives of Asiatic travellers, recommending the perusal of the whole to those who may be desirous of tracing more fully our progressive knowledge of the various nations composing the great continent of which he treats.

The reader must not expect to glean much information from the early visits of pilgrims to Jerusalem: to examine the state of the country and its inhabitants was no part of their object. The few of this description noticed by Mr. Murray are ACURPUS, who travelled into the Holy Land about the year 705, WILLIBALD in 786, and BERNARD in 878. He might have extended the number from Hakluyt, both before and after these periods though it would still save little better than a catalogue of names. The celebrated era of the crusades produced something, thought not a great deal more valuable; yet, if the art of printing had then been known, the itineraries of the Holy Land would probably have been as familiar to Europeans at that period, as those of the continent of Europe are at the present day.

The first traveller to this part of Asia on Mr. Murray's list, after the three above mentioned, is WILLIAM DE BOULDESELL, who wrote an account of his peregrinations in 1331. He visited the monastery of St. Catharine, at the foot of Mount Sinai, and was presented with a little blood which the monks beat out of the bones of that saint; and which, our traveller observes with great simplicity, he thought appeared more of an oily substance than like blood: he scruples not, however, to declare it to be the greatest wonder that was ever seen in the world. At Damascus he was delighted with the splendid gardens surrounding that city, which, he says, amounted to 40,000; and freighted with these and a few other extravagant stories he returned to Europe.

BERTRANDON DE LA BROCCURE undertook a pilgrimage to the Holy Land, in 1432. He visited Jerusalem and Mount Sinai; he saw also the city of Damascus, the population of which he states at 100,000 souls. During his stay here a caravan arrived from Mecca consisting of 3000 camels, whose entry employed two days and two nights. The Koran was carried in front of the procession, wrapped in silk, and borne on the back of a camel covered with the richest trappings. The governor and the whole city came out to meet it, and to do homage to the sacred ensign, by accompanying it with music into the city. On his return Broccure passed Balbec, but appears to have been quite unconscious of the magnificent ruins of that place.

As we descend nearer to our own times, the visitors become more enlightened and their narratives more descriptive: thus the travels of BAUMGARTEN, in 1607, contain many curious particulars of the manners of the people, and some account of the cities and countries through

which he passed, chiefly of Damascus, Bethlem, Jerusalem and Egypt. Baumgarten even condescended, when at Cairo, to cast a glance at the Pyramids, which he considers as prodigious works of human labour, especially in a sandy country; but they seem not to have attracted half so much of his attention as the marks of Pharaoh's chariot wheels, which he declares were still distinctly visible on the shores of the bay, where the children of Israel passed the Red Sea.

Mr. Murray has contented himself with two only of the later English travellers into the Holy Land, LAWRENCE ALDERSEY, who left London in 1581, and GEORGE SANDYS, who journeyed thither in 1610. The narrative of the former contains very little information of any kind; but that of Sandys, who was evidently an intelligent and a learned traveller, is both interesting and instructive. There is, however, another Englishman from whose pages Mr. Murray might have extracted some very curious matter—we allude to Mr. JOHN LOK, who undertook what he calls a Voyage to Jerusalem, in the year 1533; and who appears to have been by far the most observant traveller of his day. There is also a little book, under the title of 'a true and strange Discourse of the Trauailes of two English Pilgrims, &c.' written by one of them, named HENRY TIMBERLAKE, which, in point of information concerning the Holy Land, is inferior to few of the works which existed at the time of its appearance (1611). Mr. Murray might also have called some whimsical, and not unimportant observations from the very rare little volume of 'EDWARD WEBBE, an Englishman borne.'

Webbe was undoubtedly a great traveller, having first gone into Russia with Jenkinson, and afterwards with Burroughs—he was carried as a slave to Kaffa by the Tartars, and to Persia by the Turks; and he visited Jerusalem, Constantinople and Grand Cairo. Near the latter city he saw seven large mountains, pointed like a diamond, and built in Pharaoh's time to keep his corn; and it was out of these that Joseph's brethren loaded their asses: this, we believe, is an appropriation of the Pyramids peculiar to Webbe. He also, like Baumgarten, saw the place of the Red Sea where the children of Israel passed over: but the strangest of all the strange sights which he beheld was in Ethiopia. 'I have seene,' he says, 'in a place like a parke adjoining unto Prester John's court, threescore and seaventeene unicornes, and oliphants, all alive at one time, and they were so tame that I have played with them as one would playe with young lambes.' The wood-cut of the 'oliphant' is remarkably well done; that of the unicorn represents a fierce horse-like animal, with cloven hoofs, and a straight horn in the forehead. Purchas, who has no doubts of the existence of the unicorn, seems to be staggered only by the number; and calls Webbe, rather unceremoniously, a 'mere fabler,' which he was not.

For several centuries previously to the crusades, the Arabs had pushed their commerce, their language, and their religion, into the northern and eastern nations of Asia and the Asiatic islands. We find this enterprising people penetrating the wintry regions of Siberia, and extending their religion and their commerce over that immense tract of country which stretches from the shores of the sea or lake Aral easterly as far the mountains of Pamer and the Beloor Tag: it consists of fertile and delightful plains, well watered by the Sihon, the Jaxartes, the Oxus, and their numerous tributary streams, and was known at an early period to the Arabians by the uncouth name of Mawaralnahr.

Among the multitude of noble cities once scattered over this vast region, whose names have survived their ruins, are Boklara, 'the abode of the learned,' Samarcand, 'the seat of commerce,' Cashgar, and Khoten, and Yarcen, to the eastward of the chain of mountains above mentioned. In the twelfth century, Samarcand was visited by Benjamin Tudela, a Spanish Jew, who states that he found in it no less than fifty thousand of the children of Israel; but Benjamin's travels are rather obscure and somewhat apocryphal; and though he mentions place and custom which are known to exist in India and China, they are still such as might easily have been collected in any part of the coasts of the Persian Gulph; and thus far he undoubtedly travelled.

Beyond these countries to the northward, all the various tribes of Tartars, and even the Russians, appear to have been comprehended by the Arabs under the general classification of Turks, of whom, however,

\* It is entitled 'The rare and most wonderful things which Edward Webbe, an Englishman borne, hath seene and passed in his troublesome trauailes, in the cities of Jerusalem, Damaskus, Bethlem and Galey; and in the lands of Jewrie, Egypt, Grecia, Russia and Prester John. Wherein is set forth his extreme shaverie sustained many years together in the gallee and warres of the great Turk, against the lands of Persia, Tartaria, Spain, and Portugale, with the manner of his release-ment and coming into England in May last.' The 'Epistle to the Reader' is dated 'from my lodging into Blackwall, this nineteenth of May, 1590, Your loving country-man Edward Webbe.' There is also an epistle dedicatory to Queen Elizabeth. Fronting the title-page is a wood-cut representing the traveller, armed with a match-lock, rapier and staff.

they entertained but vague and indistinct notions. Farther on still to the northward, was the "sea of darkness," on the borders of which dwelt a race of men who subsisted by hunting and fishing, and who had one long summer's day and a winter's night of equal duration. These crude notions, however, are sufficient to show that some little light had been obtained of the Arctic regions of Asia. It was in this undefined country that they placed the Gog and Magog of Ezekiel, whom Arabian fancy had transformed into two enormous giants, entrenched in a stupendous castle whose iron walls have perished by the rust of time. One of the Caliphs, if we may believe Edrisi, sent a party to explore the site of this wonderful edifice, who discovered it, as they reported on their return, on the other side of a vast desert two months' journey to the eastward of the Caspian. These varacious emissaries, to give consistency to their story, also added that its walls were built of great blocks of iron, cemented with brass; that they rose to the top of a mountain of such enormous height that it appeared to touch the skies; and, lastly, that the gates, each fifty cubits high, were of iron, secured by bolts and bars of unusual magnitude and strength.

The Arabs are a people of fertile imagination; but it would be unjust to charge all the early Arabian travellers with the fictions and absurdities detailed in the literary compilations of this nation. The two Mahomedan travellers who visited India and China in the ninth century, have given a sober and accurate relation of their voyage, and of the manners and character of the several nations with whom they had any intercourse, and chiefly of the Chinese. They notice, for instance, the universal custom of drinking tea, (which they properly call *icha*), of the general use of silk, of the manufacture of porcelain, of the strictness of the police, of the punishment of the bamboo, of the want of cleanliness in the people, and their disposition for gaming, with several other particulars which leave not the slightest doubt of the genuineness as well as accuracy of their short narrative. All the intermediate islands, the coasts and promontories, mentioned by those early voyagers, have been ascertained by the critical acumen of the late Doctor Vincent.\* We consider this work as containing a very valuable stock of sound information at that early period; and we can scarcely doubt that "the greatest traveller in the world," who was also an Arab, will be found to give a faithful account of the state of the various Asiatic nations whom he visited four centuries afterwards.

The wild hordes of the Tartar tribes of Upper Asia, which, under the successors of Gengis-Khan, overran Russia, Poland, Hungary, and Silesia, struck all Europe with inexplicable terror; their immense numbers and the rapidity of their movements, rendered it alike vain to fly or to resist; and the countries swept by this living tempest, were converted at once from the fair abodes of man into smoking deserts. Other bodies of Tartars advanced through Persia to attack the Christian possessions in Syria and the Holy Land. "An huge nation," says Matthew Paris, "and a barbarous and inhuman people, whose law is lawless, whose wrath is furious, even the rod of God's anger, overrunneth and utterly wasteth infinite countreys, cruelly abolishing all things where they come, with fire and sword." He then goes on to describe this "huge nation" from the mouth of an Englishman, who had lived among them and was dragged along with them on their expedition against Hungary. "They be hardie and strong on the breast, leane and pale-faced, rough and half-shouldered, having flatte and short noses, long and sharpe chinnes, their upper jawes are low and declining, their teeth long and thinne, their eye-browes extending from their foreheade downe to their noses, their eyes inconstant and black, their countenances withen and terrible, the extreame joyntes strong with bones and sinewes, having thicke and great thighes, and short legs, and yet being equal unto us in stature; for that length which is wanting in their legs, is supplied in their upper parts of their bodies." The cruelties committed by this terrible race were neither confined to sex nor age,—with whose carcases the Tartarian chieftains, and their brutish and savage followers, glutted themselves, as with delicious cakes, left nothing for vultures but the bare bones; and this old historian seems to consider it "a strange thing, that the greedie and ravenous vultures disdained to praye upon any of the reliques which remained," though he had just told us that nothing "but the bare bones was left for them."

The terrified state of Europe at the approach of these barbarous hordes at length induced Innocent IV., as the spiritual ruler of the Christian world, to send ambassadors, to the Tartar chiefs, to avert, if possible, from Christendom, the tremendous scourge with which it was threatened. With this view, in the year 1246, ASCELIN, the Franciscan, was dispatched with three brothers of the same Order, in the direction of Syria; and JOHN DE PLANO CARPINI and BERNARD, friar preachers, were sent towards the eastern frontier of Europe.

\* We may here remark that the *Zipangu* of Marco Polo, is not Ceylon; as Mr. Murray supposes, but Japan—*Gee-pu-qua-guo*, "the country of the rising sun."

† John Batuta, an abstract of whose travels is given by Borchardt, and whose works are now translating by the Arabic Professor at Cambridge.

Ascelin and his companions proceeded on their mission in 1246. They first fell in with that army of Tartars of which they were in quest, on the southern frontier of Persia. The Mogul chiefs perceiving them advance towards the camp with intrepid steps, went out to meet them, and to demand who they were? Ascelin replied, that he was the ambassador of the Pope, the head of the Christian world. "If the Pope," they rejoined, "be so great a personage, he must doubtless know that the Khan is the Son of God, who has committed to him the dominion of the earth; and that Bathy, in the north, and Baiothnoy here, have been ordered to receive the same honours as are due to himself." The good friar, with more zeal than discretion, immediately assured them, "that the Pope had never heard of the Khan, or of Baiothnoy, or of Bathy; but that he knew there was a strange and barbarous people called Tartars, who ravage and destroy all they meet, and particularly Christians; and that he had therefore sent his servants to exhort them to repent of their past wickedness, and cease to molest the people of God." Notwithstanding this uncourteous speech, the friars were conveyed to the residence of the Khan; and being asked what presents they had brought, replied, (truly enough) that "the Pope was accustomed to receive, and not to make presents even to the best friends, much less to strangers and infidels." They were then told, that an audience would be granted, provided they conformed to the regulation which required three genuflections before the Khan. This they refused—except on one condition—that the Khan and his Court would embrace Christianity! The Tartars on this lost all patience,—abused them as Christian dogs, and added, to the inexpressible horror of the fathers, that "the pope himself was no better than a dog."

At length, however, after being brought out to witness the performance of the ceremonies, with which they had refused to comply, by an ambassador from the great Khan, they were permitted to depart, on the conclusion of a clamorous scene of barbarous festivity which had lasted for seven successive days, without the least attention to the poor missionaries, or apparent recollection that any such persons were in existence. They were charged with a letter from Baiothnoy to the Pope, which offers no very bad specimen of Tartar diplomacy: "Know, Pope," it says, "that your messengers have come to us, and have given your letters, and have held the strongest discourses that were ever heard. We now not if you gave them authority to speak as they have done; but we send you the firm commandment and ordinance of God, which is that if you wish to remain seated in your land and heritage, you, Pope, must come to us in your proper person, and do homage to him who holdeth just away over the whole earth. And if you do not obey this firm command of God, and of him who holdeth just away over the whole earth, God only knows what may happen." With this *protocole*, (such as it was,) the friars were happy to set out on their return, and to make for Syria with all the speed in their power.

Carpini gives a much more favourable account of the Tartars than Ascelin. He describes their manners as more polished and courteous than any thing he had witnessed even in his native country: disputes among themselves (he says,) are very rare, for "although they use commonly to be drunken, yet they do not quarrel in their drunkenness." Their dress, their weapons, their horses, and equipments, their moveable houses, their confidence in each other, their honesty, and the modesty of the women; their abstemiousness, their power of enduring hunger, with many other particulars, are dwelt on at great length by Carpini, who is, in fact, the first European that has given a faithful account of this once mighty people.

"It seems certain," Mr. Murray says, "from the language of this writer, that gunpowder was used, in the east of Asia, at a time when it was yet unknown in Europe." In the passage to which he alludes, the army of Prester John are said to have had images of copper with fire in them, which they placed on horseback, while a man, with a pair of bellows, put up behind. When the horses were drawn up against the enemy, the men behind, he says, "laide I wote not what upon the fire within the images, and blew strongly with their bellows; whereupon it came to passe, that the men and the horses were burnt with wilde fire, and the ayre was darkened with smoke." This is Hakluyt's translation; but in the original the "wilde fire" is the combustible matter well known under the name of *Greek fire*—*ex Græco igne homines et equi comburentur*; and the main object is stated to be that of throwing the enemy into confusion. There is little doubt, however, that both the Chinese and Hindoos were at a very early period acquainted with gunpowder; but the use of it, we believe, was confined to the making of rockets and of other fire works.\*

The next mission to the Tartar armies was despatched by St. Louis, while engaged in his memorable crusade against the Saracens in Syria, who, at the same time, were attacked by the Tartar forces on the side of Persia. The person selected by this prince was WILLIAM DE RU-NUQUIS, a friar of the order of Freres Mineurs, who was ordered to

\* On this subject we have given some remarks in our review of Marsten's Marco Polo.



proceed to a chief named Sartach, settled, at that time, on the borders of the Black Sea, and reported to be a Christian. Setting out from Constantinople, Rubruquis crossed the Crimea, and passing the plains Commanica, which had been overrun by the Tartars, he was told by a fellow traveller that so dreadful was the famine which ensued, 'that the living men devoured and tore with their teeth the raw flesh of the dead, as dogges would gnaw upon carrion.' Shortly after, he encountered a moving town of Tarter houses fixed upon huge carts drawn by twenty-two oxen each, eleven abreast, the axletrees of which he compared to the masts of a large ship.

Proceeding onwards the next fell in with the carts of Sacatoi, a petty Tarter chief, laden with horses, which made him think 'a mighty city' was coming out to meet him. When introduced to this chief, his wife, whose ace of clubs nose seems to have attracted the particular notice of our missionary was seated beside him. 'I verily thought,' he says, 'that she had cut and pared her nose between the eyes; so that she had left herself no nose at all, which presented an appearance most ugly in our eyes.' These people, it seems, were utterly unacquainted with the use of money; and, when offered a piece of gold, would put it to their nose to smell if it were copper, which metal had some value with them: Rubruquis, therefore, having no merchandize, found himself entirely dependant on Tartar charity, which was confined to a little sour milk and water. The pious monk, however, set about the task of conversion; but found that some other Christians, already there, had assured the Tartars that whoever, after baptism, should drink *Koumis*, or mare's milk, forfeited, from that moment, all hope of salvation; and to his great mortification not one of them was willing to be baptized at such a price.

The missionaries now crossed the Don and the Volga, and soon after reached the residence of Sartach. A declaration of poverty was here also admitted as a plea for their not offering a present to this prince, who, instead of being a Christian, as Rubruquis had hoped to find him, rather seemed 'to deride or scoff at Christians.' Our monk had not remained here long, when he was informed that the Khan had decided that he should pay a visit to the residence of his father, Baatu, a few days journey further. On approaching this monarch, Rubruquis was directed to fall on both knees. This he instantly complied with and thus placed in the attitude of devotion, the good friar entirely forgot his situation, and unconsciously began a fervent prayer to heaven for the conversion of that infidel chief. The burst of merriment which arose among the crowd awakened him to the awkwardness of his situation; and turning to the interpreter, from whom he thought to have received comfort in the time of need, he saw, to his grief, 'that he was utterly abashed and dashed out of countenance.'

On retiring to their lodgings they were followed by the guide who announced to them the pleasure of Sartach, that they should proceed to the court of Mangu Khan, the supreme of all the tribes who followed the standard of Genghis Khan. This was a new source of grief; but resistance was vain, and they prepared for the journey. Mounted on horseback they flew like the wind over trackless deserts, to the great annoyance of our corpulent and unwieldy friar. In this manner, and with so scanty a share of provisions, that 'of hunger, thirst, cold and weariness,' they thought there would be no end, they continued travelling forty-three days directly east, then southerly, over high mountains and fertile plains, to the lake Balkash, on whose border was a city called Coilaes. Here and in the neighbourhood were a set of idolaters called Jugurs, who roused the indignation of the friar, from the resemblance of their worship to that of the Catholic church. 'They have saffron coloured jackets, laced or buttoned from the bosom right down, after the french fashion; and they have a cloak on their left shoulder, like unto a deacon carrying the housel-box in time of lent.'

Proceeding to the north-east they journeyed over rocks and hills covered with deep snow; but this was not the worst, for here the guides, with looks of dismay, assured them that the recesses were haunted by demons, who were accustomed to dart out on the unwary traveller, sometimes snatching away the horse from under the rider, and sometimes eviscerating the rider himself, leaving the hollow and lifeless frame still seated. To prevent these fearful accidents Rubruquis and his party began, with a loud voice, to chaunt the Creed, in consequence of which they passed without molestation from the emissaries of Satan, a circumstance that gave them prodigious importance in the eyes of their Tarter guides.

At length they reached the palace of the great lord. Mangu Khan received them sitting on a bed, and clothed with a spotted skin. He appeared about the age of five and forty, flat-nosed and of a middle stature. There was plenty of liquor in the room, which the Khan offered to the missionaries, but Rubruquis replied, 'Sir, we are not men that take pleasure in drinke.' To their great misfortune, however, their interpreter had a different feeling, and being stationed close to the butler, such a cloud soon began to gather around the small portion of understanding with which nature had endowed him, that when Rubruquis was called upon to deliver his speech, he was unluckily too far

gone to be capable of transmitting it to the imperial ear. This was sufficiently awkward, but the good friar, on looking up, had the consolation to observe 'that Mangu Khan was drunke also.' Rubruquis found at this court a swarm of Armenian, Nestorian, Mahomedan, and idolatrous priests, all labouring to convert his Tartarian majesty; but he had reason to believe, he says that the Khan had no faith in any of their systems, but that he held to Shamanism, or Buddhism, in which he had been brought up. His queen, or principle wife, however, was desirous of becoming a Christian, and it was so announced that she was about to be baptized with great ceremony; no priest, however, was allowed to be present at it. On their being recalled to her presence, she begged a blessing from them all; and falling on her knees, drank off a cup full of liquor. She then desired Rubruquis and his companions to chaunt, which they did, until her most Christian Majesty, being dead drunk was conveyed out of the church; and the several priests, who were nearly in a similar condition, made the best of their way to their respective homes.

From this place Rubruquis accompanied the Khan to Karrakorum, at that time the capital of the Tartars; here he found no less than twelve different sorts of idolatrous worship, and one Christian church, the members of which requested him to celebrate the sacrament: previously to the ceremony, however, he thought it right to examine the communicants as to their observance of the Ten Commandments; they went on pretty well till they came to the eighth, when they declared, with one voice, that the keeping of that was quite out of the question, as their masters hired them on the express condition, that they should have no other food nor clothing but what they could steal! Soon after this Rubruquis and his companions were dismissed; and, taking a more direct and northern route, they passed through Armenia, on their return to their own country.

Rubruquis gives a detailed, and by far the best, account that had yet been received of the manners, customs, laws and government of of the Tartar tribes: and though he as well as the other ministers of the Christian religion failed in the grand object of their missions, yet the accounts which they brought back of the barbarous magnificence and splendour of those oriental despots, awakened a spirit of commercial enterprise, which laid the foundation of that intercourse with the east to which the Venetians were not a little indebted for the wealth and prosperity their republic so long enjoyed. Two brothers (Marco and Nicolo) of the Polo family were the first to avail themselves of the opening thus afforded. They set out from Constantinople, in the year 1254 or 1255, and were well received at the Camp of Baskah, the brother of Batu, grandson of Genghis-khan; then at Sarai, beyond the Volga: from this place they proceeded to Bokhara, and after a journey of twelve months, arrived at the imperial residence of the Great Khan, who then occupied the throne of China. They returned to their native country in safety in 1269.

MARCO POLO, the son of Nicolo, set out with them on a second expedition about the end of the year 1271. The route they now pursued was through Armenia, Persian Iruk, Khorasan, by the city of Balkh, into the country of Badakshan. They then ascended the elevated regions of Pamer and Belor, on their way to Kashgar and Khoten; thence proceeding easterly, they crossed the great desert of Kobi, through Si-fan to the western extremity of the province of Shen-si, and finally to the residence of the Kublai, who then held his court at Cambeln or Pekin. The exchange of felt tents for stone palaces had by this time subdued the native ferocity of the Tartar chiefs, and given them a taste for the arts, the elegancies and luxuries of a more refined state of society. Kublai took young Marco into his protection; had him instructed in the languages used at the Chinese court, employed him on various embassies, and finally appointed him governor of Yang-chou-fao. After many years residence in China, Marco returned homewards by sea, to Ormus in the Persian Gulph; whence he proceeded through Persia to Trebizend, on the coast of the Euxine, and by the way of Constantinople and of Negropont, arrived safely at Venice after an absence of twenty-four years.

The reproach of dealing too much in the marvellous, which had been attached to the name of Marco Polo, was gradually wearing away, as later experience continued to elucidate his veracity; but Mr. Marsden, (who has rendered a signal service to literature by his elegant and faithful translation of those remarkable travels,) has completely rescued his memory from all stain on that score, and proved him to be not only an accurate observer, but a faithful reporter of what he saw, and what he learned from others.

The next traveller, in point of time, was FRIAR ODERICUS of Friule, one of the Frates Minores, and usually called Beatus Odericus. This good friar set out with unbounded zeal to convert the heathens of the East to Christianity. He travelled over the same ground nearly as the family of the Poli had done before him, and though his narrative has now and then a sprinkling of the marvellous, and shews the author to have received, with too credulous an ear, the strange stories related to him in the course of his travels, yet, it contains many very curious facts

that were not known to the western world before his return, and which he could have learnt only in the countries where they exist. He describes, for instance, the vast resort of pilgrims to the great temple of Jaggerhaut, the procession of the enormous Car, under the wheels of which 'many pilgrims put themselves, to the end that their false god may go over them; and all they, over whom the chariot runneth, are crushed in pieces and divided asunder in the midst, and slain.' He also describes, with great accuracy, the Hindoo worship of the Cow, the consecration of virgins to the service of their idols, the human sacrifices, the custom of wives burning themselves on the funeral pile of their husbands, and 'many other heinous and abominable villainies committed by that brutish beastly people.' In Sumatra, he mentions the abundance of gold, silver, and camphor. In Java he finds cloves, nutmegs, and other spices: and trees that yield meal, honey, and the most deadly poison in the world: in which we readily recognize the sago palm and the poison-tree, better known by the name of Upas. He notices, also, the stones which are found in the joints of the bamboo, a plant which he describes as a cane of immense size, as large as a tree. These are things with which, at this early period, he could not have become acquainted, but on the spot. His narrative is concluded with the story of the 'Old Man of the Mountain,' and his paradise, described much in the same manner as related by Marco Polo, followed, however, by the description of a most terrific valley, which is wholly fictitious.

The true source of both stories, however, may, we think, be traced to Marco Polo, whose travels were well known in Italy many years before the death of Odericus, which took place in 1331.—But, we are quite convinced that neither the story of the 'Old Man of the Mountain,' nor of the 'Deadly Valley,' was among those which were 'put down by Friar William de Solanga, in writing, even as the forsyd friar Odericus uttered them by word of mouth;' but that they are the interpolations of some copyist.—In the first place, they do not accord with his manifest reluctance to make any statements that may appear marvellous to his readers: observing as he does more than once, 'that he could have told things more wonderful, but they were such that no mortal would or could believe, unless he had seen them with his own eyes:' and, in the second place, they are dove-tailed into the recital of his travels in so clumsy a manner as to show that both could not proceed from the same hand. Thus, in the chapter entitled, 'Of a certain rich man fed by fifty virgins,'—immediately after the mention of two very remarkable facts, not noticed by Marco Polo, nor by any other writer that we know of before the time of Oderic,\* he jumps, at once, to the seat of the 'Old man of the Mountain,' which, instead of 'south from China,' (as here described,) lies to the northward of west, and at the distance of nearly 3000 miles;—and after dedicating a whole chapter to the death of the 'Old Man,' and the 'terrible Valley,' retrogrades instantaneously to the place from which he started, and finishes his narrative respecting China, with an account of the 'honour and reverence done unto the great Cox,' which, in the genuine copy, we have not a doubt immediately followed the account of the 'rich man and his fifty virgins.'

It would be a difficult, we may add a hopeless task, at this time, to trace the interpolator of these stories, but we strongly suspect our countryman Sir JOHN MANDEVILLE. That he was in possession of Oderic's manuscript, admits of no doubt; indeed, in one of the Latin editions he avows it, though it is omitted in others: but his avowal is not necessary to prove that the second part, which relates to the countries beyond Syria, embraces the whole of Oderic's observations, but split into texts, as it were, on each of which he has built his fabulous superstructure. As Mr. Murray has admitted this ancient Munchausen into the list of travellers to whom we are indebted for the progressive geography of the eastern world, it may be right to show, by a few examples, how little he is entitled to such a distinction.

Oderic, as we have stated, the productions of Java such as we know them to be at this day. Mandeville also travels into Java, and sees all, and more than all the wonders related by Oderic. This latter had stated that the tortoises there are as large as an oxen; and 'I am a liar,' says Mandeville, 'if have not seen there a single shell in which three men might completely hide themselves, and all white.' Jonson has made a pleasant use of this monstrous exaggeration in the trick played on poor Sir Politic, in the Silent Woman.

On leaving Java, Oderic 'travelled farther by the Ocean sea towards the south,' passing by numerous islands to a very large one, called

\* These facts, which speak volumes in favour of the authenticity of what Oderic did dictate, relate to the long nails and the little feet of the Chinese. 'It is accounted,' he says, 'a great grace for the men of that country to have long nails upon their fingers, and especially upon their thumbs, which nailes they may folde about their hands: but the grace and beauty of their women is to have small and slender feet; and therefore the mothers, when their daughters are young, doe binde up their feet, that they may not grow great.'

Lammori. By Lammori is probably meant Borneo;\* but here is obviously an error of the press, south being printed for north. Mandeville, however, also travels south, till he finds the elevation of the Antarctic Pole, by his astrolabe, to be 33° 16, which is about Botany Bay, in New Holland, on one side, and Cape Leuven on the other. Here he revels in all the delights of fiction. Here he meets with nations of giants twenty-five feet high; of pigmies as many inches; of monophthalmi, cynocephali, and acephali,—'and men whose heads

Do grown beneath their shoulders'

Oderic, in travelling through Persia, mentions the sea of sand, which, he says, 'is a most wonderful and dangerous thing. This hint is not lost on Sir John, who not only saw it rolling incessantly its high waves like water, but eat some of the fish which had been cast up on the shore, and found them very good. This sea of sand had an appropriate of running rocks, which, at certain periods, three days in every week, rushed along with a noise so tremendous, that no one could presume to approach it: near the source of these running rocks, he observed certain trees which, rising out of the sand with the rising sun, grow up with him and ripen their fruit just as he attains his meridian height; after which the trees descend as the sun declines, and totally disappear when he sinks below the horizon.

It would be to little purpose to chase this coryphæus of liars through any more of the interpolations which we believe him to have debased the narrative of Oderic; and we shall, therefore pass on to the work before us.

Mr. Murray has admitted into his collection another traveller, whose name has long become a bye-word. It is not Shakspeare, however, (for our great poet could have known nothing of Pinto)—but Congreve, who puts the angry expression quoted by Mr. Murray, into the mouth of Foresight—'Capricorn in thy teeth, thou modern Mandeville! Fernan Mendez Pinto was but a type of thee, thou liar of the first magnitude!' We consider the voyages of FERNAO MENDEZ PINTO to have been actually made, and doubt not that the hero of the tale, as he tells us, fled from Lisbon to escape the gallows; and that he was one of the crew who committed the various acts of piracy mentioned in the book, under the command of Antonio Faria de Souza; but the narrative itself must have been drawn up by a person totally ignorant of facts, and places and people. Pinto died in 1581, but his book did not appear until 1614, thirty-three years afterwards. This circumstance alone would lead to a suspicion of its authenticity; but there is another still stronger which, when coupled with the situation and character of the supposed author, is, we think, decisive;—the language of the narrative is said, by competent judge, to have anticipated the language of Portugal by a century. We conceive Pinto, therefore, to have had as little to do with the printed description of his adventures as Alexander Selkirk had with those of Robinson Crusoe. At all events, it was not worth the space assigned to it by Mr. Murray, as it is full of geographical blunders.

But to return. From the moment that the descendants of Genghis Khan had exchanged their woollen tents for stone houses, their skin clothing for silks and satins, and their horse flesh and mare's milk for the rich viands and luxuries of the polished nations of Asia; their power began to decline, and soon ceased to be formidable to Europe. Towards the close however of the fourteenth century, Timur Beg, better known as Tamerlane, the descendant of one of the petty chiefs whose numerous herds graze on the extensive plains of Upper Asia, watered by the Oxus and the Jaxartes, suddenly appeared at the head of an immense army of Tartars. The mighty empires of India and Persia were overrun by this barbarian.

'From the Irtish and Volga,' says Gibbon, 'to the Persian Gulph, and from the Ganges to Damascus and the Archipelago, Asia was in the hand of Timur; his armies were invincible, his ambition was boundless, and his zeal might aspire to conquer and convert the Christian kingdoms of the west which already trembled at his name.' His invasion of Asia Minor and his triumphant war with Bajazet, brought him into communication with the Christian world.

Henry the Third of Castile, though of a feeble and infirm body, was a politic prince and maintained, by means of his ambassadors, an extensive intercourse with foreign nations. Taking advantage of the present occasion he dispatched, Pelazo de Sotomayor and Fernando de Halazuelos, to Tamerlane, who treated them with much distinction, and after the defeat of Bajazet (at which they were present) sent them back to Henry, accompanied by an ambassador from himself. On the return of this person, the king dispatched Alonso Paer, Gomez de Salazar, and Ruy Gonzalez de Clavijo to salute the Tartar chief. They departed from Spain, in 1403, and were still residing at the imperial court in 1405, the year in which Tamerlane died. A curious account of their long and perilous journey, and of the many extraordinary things which they saw, was given by Clavijo, one of the

\* This is still more evident from his shortly after mentioning the kingdom of Simoltra (Sumatra) towards the south.



number; and it appears somewhat singular that it should never have been published in English, nor even found its way into any of our collections.\*

CLAVIJO, though frequently inaccurate, and somewhat superstitious has, on the whole, less of the marvellous than might have been expected from the age in which he lived. He saw, however, in Constantinople, the spear with which our Saviour was pierced, with the blood still fresh on it; some hairs of his beard, together with the reed, the sponge, 'and the garment for which they cast lots': he saw also a bone of the arm of Mary Magdalen, three heads of the eleven thousand virgins, and several other relics, which he appears to have contemplated with unspeakable comfort and delight. From Constantinople, he proceeded by the usual route of Armenia and Persia. On the confines of the latter he met an ambassador from the Sultan of Babylon, proceeding with presents to Timur; among these was a beast whose appearance struck them all with wonder and admiration; it was named *Jornufa*, and from the description was evidently the giraffe or camelopardalis. This animal was frequently brought from Africa, as a valuable present for the sovereigns of the east, for Marco Polo was acquainted with it, and Barbaro, the Venetian, towards the close of the fifteenth century, saw what he calls a *zirnapha* at the court of Persia. Clavijo appears to have traversed a great part of Persia, to have crossed the mountains into Tartary, and proceeded to the neighbourhood of Samarcand, where he and his party were lodged in a handsome place situated in the midst of a large garden. In this place they remained shut up for eight days, under the assurance that Timur always proportioned his respect for ambassadors to the length of time he delayed seeing them. At last they were brought into the presence of Timur, who received them very courteously, and feasted them with horse-flesh and mare's milk. Clavijo seems to have been absolutely dazzled with the splendour of the gold and silver and precious stones, the rich silks and elegant embroidery displayed at the court of this powerful Monarch.

Samarcand is described as a city somewhat larger than Seville within the walls, situated in the midst of a vast plain, which, for two leagues on every side, was so covered with gardens, and country houses, the residences of the Tartar chiefs, that the population without was supposed to exceed that within the walls: the gardens, embellished with all manner of trees, appeared to a stranger approaching the city like a vast forest enclosing it on every side. The population, Clavijo says, estimated at 150,000 souls, was made up of people from all parts of Asia; the policy of Timur being that of attracting persons to his capital from every country famed for any particular art or science.

We are not sure that this is not the last account we have of the visit of any traveller to the once celebrated city of Samarcand, at least during its splendor; of its present state, we know no more than we do of the capital of the grand Lama; but the Russians, who, in the time of Clavijo, came there 'wrapt in skins with the hair outwards, and with hats so small that with difficulty they could be forced on their heads,' and whose whole appearance suggested the idea of 'smiths just come fresh from the workshop' will, ere long, in all probability, make us better acquainted with those vast regions, extending from the Caspian to the Beloor Tag.

On this subject we have ourselves recently received some interesting information from an intelligent correspondent at Petersburg. From him we learn that, in the year 1812, the Khan of Kokan, or Koukan, a powerful prince of Tartary, who had recently subjected to his dominions the provinces of Turkistan and Taskent, sent two ambassadors to St. Petersburg. On their return to Tartary one of them was taken ill and died; the other was killed on the frontier by a Russian soldier, in a petty squabble. To make the Khan acquainted with the unfortunate fate of his two ambassadors, his Imperial Majesty dispatched a Mr. Nasaroff to Kokan, with letters and presents. The Khan, distrusting the story, detained the Russian officer, and sent him to the town of Mariaglant, about twelve wersts from that part of the frontiers of Persia where the fort of Alay is situated.† This town is said to be thirty wersts in circumference, and to be garrisoned by 20,000 men. Here the Russian was closely confined for several months then conducted back to Kokan, (a town not much less than Khojund,) by a different route, and at length permitted to return to Russia. It appears that in the year 1814, a bloody war broke out between the Bucharians and the Kokans. The former had invaded the country of the latter, but one of the neighbouring khans, taking advantage of the absence of

the Bucharian force, had entered that territory, and obliged them to return and defend themselves. The name of this Khan was said to be Amir Valliami, who was then about twenty-five years of age. Count Romanzoff is printing the history of this embassy at his own expense: it is expected to throw much light on this part of central Asia, which, ravaged as it has always been by destructive feuds, still seems to swarm with population.

Among the early Venetian travellers into the distant regions of the East, Ramusio has preserved the narrative of one from a Portuguese translation which had been made at Lisbon by order of King Emanuel: it is that of NICOLÒ CONTI. This person, in 1449, applied to Eugene IV. to absolve him from the sin of having denied the Christian religion in order to secure his personal safety, which the Pope consented to do, on condition of his giving, by way of penance, a faithful narrative of all his peregrinations to his secretary Puggio; who carefully took it down in Latin.

Nicolo took his departure from Damascus, crossed the desert to Bagdat, sailed down the Euphrates to Ormuz, and from thence to Cambaia, where he observed widows burning themselves with the dead bodies of their husbands.

He also notices the idol cars, and the infatuated devotees who are crushed beneath the wheels; the ordeal of licking the red-hot bar of iron with the tongue, and dipping the fingers in boiling oil, and several other customs, which prove him to have been an attentive and accurate observer. At Bispagar, he tells us, the king maintained 12,000 wives, 4000 of whom followed him constantly on foot, and 2000 (being his peculiar favourites) were entitled to the honour of burning themselves on his funeral pile. He notices the pearls and cinnamon of Ceylon; and tells us that Sumatra is famous for its pepper and its camphor: he heard (he says) of a nation of cannibals in a district of this island called Bateeh, probably the Battas, who, as we are informed by Marsden, labour at this day under the same imputation.

Conti's account of Arracan and Ava is the more curious, as no visitors that we know of had been there before him, and very few since. Though he had seen the finest cities of India, 'that of Ava,' he says, 'was more noble and rich than all the others.' He describes the inhabitants as a good humoured race, very gay and frolicsome, spending much of their time in taverns, where they enjoy the company of the ladies, whose conduct gives us no exalted notions of female delicacy. After Conti's return, the Venetians kept up an official intercourse with Persia by means of Contarini, Barbara, Alessandri, and others entrusted with the functions of ambassadors: geographical science, however, derived little benefit from the information of any of these agents, whose chief object was the advancement of commerce.

A Genesee merchant, of the name of JERONIME DE SANTO STEFANO, set out, towards the end of the fifteenth century, for Cairo and the Red Sea, on a commercial speculation for India. He visited Calicut, Ceylon, and the coast of Coromandel: from the latter place he proceeded for Pegu, the sovereign of which, he says, maintained ten thousand elephants. To this powerful monarch he was compelled to sell his merchandise at an under rate, and after a tedious and hazardous solicitation of about sixteen months, 'amid cold, heat and fatigue,' he recovered his money and departed.

The attention of the Portuguese, who were, by this time, established in the Moluccas, was attracted by the reports of the wealth and splendour of Pegu; and ANTONIO CORREA, a distinguished naval officer, was dispatched to that court. He was well received, and obtained permission for the residence of a minister; but the King of the Brammas (Birmans), shortly after made war on Pegu, and in the sack of the city, the Portuguese agent was killed.

We know little of the revolutions which it would seem are constantly occurring in that part of the Asiatic world lying between the River Ganges and the western frontier of China. The kingdoms, as they are called, of Arracan, Ava, Laos, Pegu, Cambodia and Siam, seem, each in its turn, to claim the ascendant; by the latest account, however, (that of Colonel Symes,) several of them appear to be swallowed up in what he terms the Birman Empire.

Pegu, having towards the middle of the sixteenth century once more gained its independence, was visited by CÉSAR FREDERICK, a merchant of Venice, who spent eighteen years in travelling in the East. He describes the houses as made of canes, and covered with leaves or straw; but the king's palace (he says) resembled a walled castle, gilded all over, and rising into lofty pinnacles. His majesty had four white elephants kept in the greatest state, having their meat served in gold and silver dishes, and their feet washed in silver basins; he had beside, four thousand war elephants, with wicker castles on their backs, twenty-six crowned kings as vassals, an army of a million and a half! This traveller gives us also a long description of the pagodas, and the gigantic images dedicated to the worship of Boudha.

In 1583 GASPARD BALDI, another Venetian, visited Pegu. On delivering a present to the king, his Majesty could not do less than enquire

\* It is entitled *Historia del Gran Tamerlan, Itinerario y Relacion de le Embagado*, &c. and was first published at Seville, in 1582. Mr. Murray is not correctly informed when he states that a translation was made by Lord Valencia. His lordship purchased an English translation in MS. at the sale of Mr. Dalrymple's books, supposed to have been made by a relation of his.

† Our maps have Murgelan on the route from Koukan to Kashgar, but the distance of Murgaglant from Koukan is much greater according to Nasaroff than they make it.

after the health of his brother of Venice; but on being told that there was no king, the state being a republic, he burst into such an immoderate fit of laughter as to be unable for some time to utter a word. This light-hearted monarch, suspecting his nobles of intriguing with the King of Ava, collected them together with their wives and children, to the number of four thousand; and having ordered the whole to be placed on a spacious scaffold, set it on fire: our author, who witnessed this horrid scene, ventures to observe, how grievous a thing it was 'that little children, without any fault, should suffer such a martyrdom!'

Having thus cursorily run over a few of the most remarkable of the early travels in the east, down to the commencement of the seventeenth century, we are only tempted to transgress that limit from the circumstance of no modern having traversed a part of Asia, to which our attention has more than once been anxiously directed: we speak of the countries bordering on the immense chain of the Himalaya Mountains. It has been supposed, that these mountains were crossed for the first time by any European a few years ago, when Mr. Moorcroft penetrated into the plains of Tartary through the Nitee Pass. This, however, would appear not to be the case.

In 1624, ANTONIO ANDRADA, a Jesuit missionary resident at the court of the Mogul, left Agra privately, with some other, with the view of proceeding to Thibet. He arrived at Serinagar, where he was detained for some time under the suspicion of being a spy, but was at length suffered to depart. The road up the mountains is described as extremely difficult and dangerous; but the bands of pilgrims journeying to the holy shrines near the fountain-head of the Ganges enlivened the dreary route. The good fathers, however, were greatly annoyed with the cries of the worshippers of Badrinath and of the *Jogues* (yogis,) whom they considered as ministers of the devil; one, in particular, is described with hair and nails so overgrown, and with a face so hideous, that they grievously suspected him to be Satan himself in propria persona. Andrada mentions the lofty pines, pear-trees, rose-bushes, and other European plants, on the mountains; the rope bridges, and the vaults, of snow from which the river issued near Badrinath, where the boys were observed to suck it like sugar.

Here they were told that the passage over the mountains could only be effected two months in the year. Andrada however was impatient, and set out on the journey. The party had not proceeded far when the guide was overtaken by three mountaineers, sent after them by the King of Serinagar, who informed him, that his wife and children had been thrown into prison, and that nothing but his immediate return could save their lives. The departure of the guide however, did not damp the ardour of Andrada, who, after inquiry as to the route, determined to proceed.

The sufferings endured during this journey are described as almost beyond human endurance. The snow took them up usually to the knees, sometimes to the breasts and shoulders, and they were often obliged to throw themselves along as if swimming, that they might sink less deep. This toil, and the laborious leaps which it was needful to make, covered them with cold sweats. At night, having only snow to sleep upon, they laid one cloak below and two above; but the snow fell so thick, that though touching, they could not see each other, and they were obliged to be always shaken their coverlets, that they might not be buried beneath it. The wind, at the same time, blew superlatively cold. They had a mortal loathing at food, such as they had never experienced in any disease, and which made eating be felt as a thing impossible; yet it was above all things necessary that they should eat something, otherwise the cold could never be resisted. At length all feeling was lost in the hands and feet, so that when an accident struck off a piece of Andrada's finger, he knew it by the bleeding only, not by any sense of pain: and afterwards, hot coals were applied to the feet without being felt. Andrada being the only one who retained any portion of vigour, he was obliged to dress and undress his companions, to cover and uncover them, and even put the meat into their mouths.

At length, through all these sufferings and privations, they reached the summit of the Himmalea, and saw beneath their feet a great lake (probably the Mansarowar), which they supposed, though by mistake, to be the common source of the Ganges, and another great stream that flowed through Thibet. The mountains were now passed, and the immense plain of Thibet lay stretched before them. But what was their horror, when, instead of any patent or accessible track, they saw, far as the eye could reach, only one unbroken sheet of snow. They had no longer any signal by which their course could be guided. Wherever they turned their eyes, they saw no path, no land-mark, nothing but an unvaried and boundless white. At this spectacle, their hearts died entirely tired within them. Andrada saw at last that it was vain to attempt dragging through his companions, but proposed that they should return, leaving him to search a way for himself. At this proposal, he says, all the three began to cry like children. They appealed to himself whether it was possible for them to travel a day without his aid. He agreed therefore to return, and they made their way back through a train of

similar hardships, somewhat mitigated, however, by the approach of a more genial season. Before reaching the village, they met persons who informed them that the King of Sirinagar had sent permission for them to proceed. Some rest, however, was necessary after such horrible fatigues: and they made use of this interval to send a messenger to the King of Thibet, announcing their intended visit. The king, hearing they were a sort of persons quite different from any he had yet seen, gave notice that they would be welcome. They made their journey in the company of the caravan.—vol. i. pp. 431—433.

M. Provost, in the French collection of voyages, (servilely following the compiler of the work known under the name of Astley's Voyages, who as servilely follows Bentrinck,) attempts to throw discredit on the travels of Andrada, because he mentions the lake on the other side of the Himalaya, as the common source of the Ganges, and the other great stream flowing through Thibet—'whereas, it is well known,' says the sagacious critic, 'that the Indus and all the other rivers of India (except the Ganges) have their sources in India itself.' The extract which we have given places the authenticity of the narrative beyond the possibility of doubt.\*

A bolder undertaking than even that of Andrada was the journey of GRUEBER and DORVILLE, two Jesuit missionaries, who, leaving Peking in the summer of 1681, proceeded, by Tangut, Lassa and Nepal, to the court of the Great Mogul. Their route is not easily traced; but, after leaving Lassa, they came to the foot of the mountain *Langur*, which is described as the loftiest in the world, and the air on its summit so subtle as to be almost unfit to breathe: the road was tremendous, and impassable either by wheel carriages or cattle. On descending the other side, a journey of five days brought them to the first town of Nepal, and five days more to Catmandu, the capital. Thus, there can be no question of these daring adventurers having crossed that part of the Himalah behind Nepal.

The last we shall mention are HIPPOLITO, DESIDERI, and MANUEL FREYE, who left Delhi in 1714, on a mission to Thibet. After scrambling up rugged mountains and crossing rapid torrents, over which they were frequently dragged by being made fast to a cow's tail, they reached Cashmere, where Desideri fell sick: on his recovery they again set forward, in the month of May, and crossed the lofty mountain of Kantel, covered with snow: of this passage, the dangers of which, Desideri says, he never could contemplate without horror, such a dreadful account is given as fully to justify his feelings.

Thus we have instances of this formidable barrier being crossed at three several points, and, we have little doubt, it may be crossed in many more. Indeed we have before us an account of a most interesting journey by Lieutenant Gerard, of the Bengal Infantry, who has recently penetrated through the Busscher country into Thibet by a pass named Brooang, not very distant from the ravine of the Sutlej, the crest of which he found by his barometer to be more than fifteen thousand feet above the level of the sea: and in corroboration of the anomaly which we have had frequent occasion to notice as taking place in these elevated regions, we may mention that he found the blue-bell (*campanula*) growing in full flower, at this extraordinary elevation, in lat. 31° 23'. On reaching the first Tartar villages on these plains, the simple inhabitants viewed the stranger with the utmost astonishment, having never before seen an European. At a small town, called Shipké, the party was waited on by some Chinese officers, who brought them presents of provisions; but at the same time the principal officer showed them a roll of paper with Chinese characters, as his instructions to suffer no strangers to enter the country; and plainly intimated that, if they persisted, the loss of his head would be the consequence. Mr. Moorcroft too is engaged in a second attempt to cross the Himalah; he had arrived at Badrinath, and prevailed on the officiating Brahmins to allow him to send down to Calcutta four large sheets of copper, covered with small deep-cut characters, of a language which he was wholly unacquainted with, but which he was willing to suppose might contain a history of the temples, and perhaps, some account of the worship of Budh: the Brahmins were wholly ignorant of their meaning.

What yet remains to be obtained, is a knowledge of the line of country extending from the extreme point of the Malayan peninsula, near the equator, directly north to the 40th parallel of latitude, in the country of the Eleuth Tartars. It comprehends the countries of Arracan, Ava, Pegu, Siam, Siam, Cambodia, all intersected by immense rivers, that, rising in the mountains of Great Thibet, and extending to the north-west, along the frontier of China, pour their fertilizing streams through every part of that immense empire. Among the numerous islands of the Eastern Archipelago, Borneo, (next to New Holland in size,) Celebes, and Papua may be considered as utterly unknown; and we see little prospect at present of any useful researches being extended into the interior of these fertile and, we believe, populous region.

\* The work is now become rare. Its title is 'Novo Descobrimento de grao Cattayo en dos Reinos de Tibet.' Printed in Lisbon in 1226